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THE SURVEY OF THOUGHT.

THE TERM ASIARCH (Acts xix. 31).—All scholars are aware that there has long been division of opinion as to the exact significance of the term *Ἀσιάρχης*, some supposing it to describe any member of a body of ten, others restricting it to one person, the president of that body or committee. The advocates of the latter view have lately had their ranks strengthened by the accession of Prof. Schürer, who adopted in 1874 the other interpretation. His article on the subject in Riehm's well-known *Handwörterbuch des Biblischen Alterthums* has been, to a large extent, re-written for the new edition of that valuable work which is now coming out under the editorship of Prof. Baethgen. Prof. Schürer now regards the *ἀσιάρχης* as identical with the *ἀρχιερεύς* 'Arias, the chief priest of the temple dedicated to the worship of the Cæsar, although he admits that in other provinces the offices were separated. There can, therefore, have been only one *ἀσιάρχης*. The use of the plural in Acts and elsewhere admits, it is thought, of two explanations. It may refer to the fact that there were several cities in the province of Asia, each of which possessed a temple to Cæsar, the chief priest in which might be called *ἀσιάρχης*. That, however, would not account for the existence of more than one *ἀσιάρχης* in the same city. Or—and this is the view endorsed by Prof. Schürer—it may be supposed that the term as popularly used described not only the person in office at the time, but also all those who had previously filled this position. This view, which is by no means novel, for it was mentioned and rejected by Conybeare and Howson, will probably receive more attention now that it is supported by the weighty authority of one who has studied the subject with wider resources at his command. Whatever be thought of the explanation, its full and clear statement by a writer who once opposed it is an instructive example of the readiness to learn which is usually associated with the highest scholarship. Prof. Schürer, like the late Prof. Delitzsch, is evidently humble enough to retract assertions which seem to him to have been proved doubtful or erroneous.

THE HISTORIC VALUE OF THE BOOK OF DANIEL IN THE LIGHT OF THE MOST RECENT CRITICISM.—The present estimate of the historic value of the Book of Daniel by the more advanced exponents of the higher criticism is clearly and compendiously stated in an address by Professor Kamphausen, of Bonn, which was originally delivered as the first in a course of lectures to clergymen, and has just been published with copious notes. The Professor is an uncompromising opponent of the traditional belief that the narratives in the Book of Daniel are reliable history. They are not pure fiction, for it was not the custom of the ancients to draw their materials entirely out of their

imagination, but they contain so many "historic impossibilities" as to be "utterly unusable as a source of history." The unhistorical character of the Book of Daniel is said to be completely demonstrated in the present stage of historical research (p. 40). As a history the book cannot be placed higher than Judith and Tobit (p. 16). The main facts, or supposed facts, alleged in support of these sweeping statements are the following five:—(1) The incorrect date at the commencement (i. 1). (2) The representation of Aramaic as the native tongue of the Chaldeans (ii. 4). The author seems to have been entirely unacquainted with the language revealed by the cuneiform inscriptions, and usually known as Assyrian or Babylonian. (3) The insertion of a Median rule between the death of Belshazzar and the accession of Cyrus. This is wholly unhistorical. There was no such person as Darius the Mede. (4) The mention of only two kings of Babylon, Nebuchadnezzar, and "his son" Belshazzar, whereas there were five during the period with which the book deals. (5) The woful ignorance of Persian history implied in the assertion (xi. 2) that there were only four kings of Persia after Cyrus. It is admitted, on the other hand, that the reference to the buildings of Nebuchadnezzar (iv. 27) is quite historical (p. 10), that the existence of Belshazzar has been clearly demonstrated by the cuneiform inscriptions (p. 24), and that the cuneiform character was in use as late as 270 B.C., that is, only about a century before the time at which the Book of Daniel is said to have been composed (pp. 30 and 37). Professor Kamphausen is amazingly positive. Again and again he propounds as certainties opinions which are still *sub judice*. "It is now an established fact" that Darius the Mede belongs to unhistorical tradition or legend (p. 28). "It is beyond doubt" that Daniel represents the Magi as speaking in Aramaic (p. 14). "It is exegetically quite certain" that the little horn is Antiochus Epiphanes (p. 12). "There can be no doubt that" in his mad Nebuchadnezzar the author alludes to his contemporary, the mad Antiochus (p. 38). This unbounded assurance is not unnaturally accompanied by intolerance towards opponents. We read of "the unhistorical standpoint of orthodoxy" (p. 7), of "the magical idea of revelation" (p. 7), and of "a huge mass of foolish hypotheses" (p. 32). And yet Professor Kamphausen complains of "orthodoxy which deems itself infallible"! (p. 40). There must be many among his readers who will regret the *ex parte* attitude assumed throughout, and who will find it difficult, if not impossible, to believe that the writer who sketched so accurate a portrait of Nebuchadnezzar, who reproduced with approximate correctness several Babylonian names, and knew of a Babylonian prince unmentioned, so far as our information goes, by all but native authorities, can have been the blundering ignoramus depicted in this pamphlet.

FETICHISM.—In his introduction to his *Distinctive Messages of the Old Religions* (Blackwood & Sons), a very characteristic book with a characteristic title, Dr. Matheson endeavours to explain the origin of Fetichism, the worship of the lowest things. We doubt, however, whether his explanation is in

accordance with facts. He says, "It is not denied that the primitive man seeks his first object of adoration not in the stars of heaven, but in the fragments of wood and stone which he picks up from the earth. It is popularly said that he reverences the lower in preference to the higher objects because as yet his own nature is too lowly to be aspiring. He is supposed to be seeking things on a level with himself. To my mind, on the other hand, it is exactly the reverse. Instead of being attracted to the stone by its levelness with his own nature, he is drawn to it by its appearance of superiority to his own nature. He sees in it something which presents the aspect of a being above his own. He finds in his individual life the evidence of fluctuation and change; he finds in this inert piece of matter the evidence of steadfastness and immutability. Its very inertness marks it out to his mind, not only from the world within, but from the higher portion of the world without. For the higher objects of nature, sun, moon, and stars, exhibit to the eye the appearance of continual change. He has been taught to reverence above all things the attribute of longevity, eternity, everlastingness. He has been taught to reverence that attribute just because he has found it wanting in himself. He flies for refuge to the things which seem free from change, and not subject to fluctuation. He finds them not in the highest but in the lowliest forms, and he makes these forms his gods." It may seem to many, as we confess it does to us, that this explanation of matters is too far-fetched, and too fine-spun. Fetichism belongs to the stage of savage life with which actual observation would lead us to associate invariably selfishness and violence, cruelty and slavishness. It undoubtedly implies a recognition of there being a Higher Power or Higher Powers than man, but does not so much express reverence of those powers as a desire to control them. Fetichism is closely allied with *sorcery*, or an endeavour to command the power of nature. The savage recognizes his dependence upon nature—he needs the beneficial influences of the weather for the preservation and comfort of his own life, and he desires the aid of supernatural forces for his own protection, and for the destruction of his enemies, and he finds in magical forms and ceremonies and incantations what he believes is the method of commanding the elements. The very word Fetich is derived from *feitizo*, magic (Hegel, *Philosophy of History*). The way in which the Fetich is treated proves that its worshipper, or rather its possessor, believes that the supernatural power it represents is in some way in bondage to him, and can be compelled to serve his will. If any mischance occurs which it has not averted, if rain is suspended, if there is a failure in the crops, he binds or beats or destroys the Fetich, and so gets rid of it, making another immediately, and thus holds it in his own power. It is merely a creation that expresses the arbitrary choice of its maker, and which always remains in his hands. This state of mind in a savage is perfectly intelligible; but we have some difficulty in associating him with a sentimental dissatisfaction with what is mutable and transitory, and a profound reverence for that which is unchangeable and eternal.

INDIAN AND CHRISTIAN MYSTICISM.—In the *Message of India* Dr. Matheson describes with great wealth of poetical language the main ideas that lie at the root of Brahmanism, and points out what he thinks are correspondences between them and certain aspects of Christian teaching. Thus, with regard to the worship of Siva, the destroyer, he says: "The worship of a destroyer seems a startling thing, and appears to be something anomalous in the history of religion. It is not really so, it is the second stage in the message of life. Nearly every man experiences at one time what the Brahman has experienced and photographed. What is that destroyer whom the Brahman worships? It is the destroyer of shams, of illusions, of dreams. The destruction he craves is the destruction of things which to him have no existence except in imagination; in other words, it is the destroying of vain fancies. He wants to get his mind emancipated from illusions. This is what every life experiences in its second stage—the stage in which its primitive hope has faded into despair. The moment we find that life has failed to fulfil its early promises, we seek refuge in the belief that the things we desired were only shadows. Our greatest comfort lies in contemplating their unsubstantiality, and in looking to a state of things where they shall have no existence even in thought. At these times we all worship the destroyer; our view of eternity is itself that of a destroyer, of something that shall rend in tatters our webs of sophistry. Let no one imagine that this aspiration of the Brahman has nothing in common with Christianity. It presents, on the contrary, one of the main links by which a Christian missionary might connect the religion of the Cross with the religious life of India. When we sing in our churches every Sunday those words of Keble—

"Till, in the ocean of Thy love,
We lose ourselves in heaven above,"

are we breathing any other aspiration than that which, in somewhat fantastic form, is expressed in the creed of Brahmanism?" Dr. Matheson would have strengthened his position greatly if the words in which Christian aspiration is here expressed had been from Holy Scripture, or if he had shown that they contain an idea which is to be found anywhere in the Word of God. It is on the lips of prophets and apostles, and of our Lord, that we expect to find authoritative statements of the aspirations characteristic of the religion we hold. The fact that a Brahman could use these words of Keble to express his religious aspiration does not of necessity prove that Brahmanism and Christianity are somewhat spiritually akin to each other. Some might conclude from it that the Christian poet had accidentally fallen upon a somewhat heathenish idea and sentiment. By a Brahman, we suppose, the words would be taken as a literal and matter-of-fact statement of desire: a Christian would be bound to acknowledge that they contain a strong and somewhat overstrained sentiment, clothed in a figure of speech which is not to be interpreted literally.

THE APOCRYPHAL ACTS OF THE APOSTLES AND GEOLOGY.—In the *United Presbyterian Magazine* the Rev. J. E. H. Thomson, B.D., points out a very interesting connection between a passage in the apocryphal *Acta Petri et Pauli*, and the geological changes indicated on the columns of the temple of Jupiter Serapis, at Pozzuoli (Puteoli). In the beginning of the *Acta* we have an account of the terror of the Jews when they heard that Paul had appealed to Cæsar. They agree finally to petition Nero, "the king," to hinder Paul by any means from reaching Rome. Nero, nothing loth, orders all the harbours of Italy to be watched, in order that Paul should be seized on landing, and forthwith executed. In the midst of these consultations the Apostle lands at Puteoli, or as the writer invariably calls it, Pontiole, accompanied by Dioscoros, the master of the ship that had brought him from Malta to Syracuse. Paul had healed his son of a mortal sickness, and moved by this, Dioscoros had become a zealous Christian, and had accompanied his benefactor from Syracuse. On arriving at Puteoli the new convert began to speak boldly in the name of Christ. The magistrates of the town concluded that this must be Paul, beheaded him, and sent his head to Nero. The emperor then assembled all the Jews, and called upon them to rejoice because their enemy was slain. Meantime, when Paul heard what had been done to his friend Dioscoros, having gathered all the Christian inhabitants of Puteoli, he led them out of the city as far as Baiæ, a few miles farther round the Bay of Naples: then looking back upon the city he had left, he prayed to God to avenge His saint on the ungodly inhabitants, and the whole city "sank a fathom into the shore of the sea." In the frontispiece of Sir Charles Lyell's *Elements of Geology* a representation is given of the ruins of the temple of Jupiter Serapis at Puteoli, with perforations in the second drum of each column, indicating that the building had at one time been submerged to a certain depth in the sea—the perforations having been made by a mollusc called the *lithodomus*, which can only live under water. A careful examination of the temple revealed the fact that the floor of the building must have been above sea level in A.D. 230. An inscription recording gifts presented by Alexander Severus, who reigned from A.D. 222 to 235, was discovered in the temple, showing that the building was then in use. But soon after this time the process of sinking must have begun. The extent to which this proceeded is indicated by the perforations on the columns to which we have alluded. After a thousand years another change set in, and the building gradually rose from the waters. At the beginning of the present century the ruin, down to the foot of the pedestals of the columns, was above sea level; but since then the process of sinking has gone on, at the rate of about one inch in four years, and the depth of water is now almost two feet. We can, therefore, understand the origin of the passage in the *Acta*. The writer, landing, it may be from Syria or Egypt, at the half-ruined harbour of Puteoli, sees there stately columns rising out of the water, and round it are other buildings likewise ruined and partly submerged. He finds no one who can tell him of the

disaster which caused this. The last historical incident he knows of Puteoli is Paul's landing there. If Alaric had by this time sacked Puteoli, that transaction most likely referred to the paltry city on the cliff; and what was the cause of this disaster which had thus sunk in the water the statelier older city? The city had dropped from knowledge from the time of Paul's visit. Paul must have been the cause of this disappearance. Paul must have cursed it, and so it sank. The historian, or rather novelist, thus supplies the geologist with the information that in the fifth century the city was submerged some six feet. Mr. Thomson concludes by remarking that the fact that the connection between the two things—the passage in the *Acta Petri et Pauli* and the peculiar marks on the pillars of the temple at Puteoli—has never been noticed before, proves how little geologists study patristic literature, and how little students of patristic literature study geology.

MINUTE PREDICTION.—It has been said that miracles which were originally designed to assist in the establishing of Christianity are to-day a great obstacle to faith. The same is being said by many concerning the prophecies. By a general consent of many critics the principle has been laid down that prophetic imagery should not be too literally interpreted, and that we should rather look for a fulfilment of the main conception of a prophecy than of its circumstantial details. Within certain limits there can be no doubt that the principle is a reasonable one. There can be no doubt that in the New Testament, as the evangelists are careful to note, we find many circumstantial details in the predictions concerning Christ literally fulfilled; yet, at the same time, a stand needs to be made against the gratuitous multiplication of such supposed cases of minute prediction. Travellers in the East have a good deal to answer for in this matter: it seems impossible for them to notice wild beasts prowling about among ruins without drawing our attention to a prophecy that those particular places will be given over to that particular kind of wild beast. Yet surely the prophecy finds its fulfilment rather in the desolation of the place than in the presence of the lion or jackal, as the case may be. The Rev. A. W. Archibald, D.D., writing in the *Bibliotheca Sacra*, asserts that the prediction of minute circumstances is of the very essence of prophecy—that it constitutes the only difference between sagacious foresight and divinely-given actual foreknowledge. "Any one," he says, "can make a vague prediction and run a fair chance of having it verified. It is the wonderful minutiae which test the matter of a real inspiration." He is unfortunate in the proofs he draws from Isa. liii. in support of his assertion. "When we read," he says, "of the Person of whom the prophet speaks, that 'He opened not His mouth,' we are reminded of the patient silence of Christ which was so inexplicable to Pilate; and when we read again, 'His grave with the wicked, and with the rich in His death,' we are struck with the correspondence to subsequent facts, when the Lord was 'with the wicked' in being crucified between two thieves, and

was 'with the rich in His death' in that He was buried in the private garden of the wealthy Joseph, while the rich Nicodemus brought a hundred pounds of fragrant 'myrrh and aloes.'" The evangelists do not speak of these incidents in the Passion as being fulfilments of prophecy, and it is highly doubtful whether we have any right to describe them as such. Christ did not maintain silence all through His trial: time after time He spoke to His judges, and in one instance He spoke to a bystander. The general idea of the prophecy *did* find fulfilment in His unresisting submission to injury. The popular opinion that the fact of a rich man's providing a tomb for the body of the Saviour is a fulfilment of the words, "With the rich in His death," is equally unfounded. The general idea of the passage in Isaiah is that, "even after His death, the people pursued their Benefactor with insults: He was buried, not with His family, but with the open deniers of God." "The rich" are synonymous with "the wicked," unfamiliar as such a collocation may be to us. There are, indeed, in the Psalms many examples of "the humble" or "the poor" standing for "the righteous," and this of itself implies that "the rich" might stand for "the wicked." We have something like a parallel to it in Luke vi. 24 and Matt. xix. 23. The passage in Mark xv. 28, which Dr. Archibald might have quoted in support of the other instance, he quotes of minute prediction, has now disappeared from the Revised text. It is almost certainly an uninspired comment (based on Luke xxii. 37) which came to be accidentally embodied in the text. Christ's being counted a transgressor and treated as one would have been an adequate fulfilment of Isa. liii. 12, even if no others had been crucified with Him on Calvary.

RELIGION: ITS FUTURE.—According to an article in the *Fortnightly Review* by Dr. Momerie, "the religions of the world ultimately resolve themselves into two kinds. The priests, as a rule, and the great majority of mankind, have embraced the one; the prophets, and a very small minority, the other. The one is interested, the other disinterested. The one is the art of getting good things, the other the art of becoming good. The one ignores morality or relegates it to a secondary place, the other makes morality supreme. The one is the religion of savages, and of a low state of evolution; we may, therefore, call it the religion of the past. The other is the religion of the noblest of our race; it belongs to the highest stage of evolution, and we may, therefore, call it the religion of the future." We are further told that this "religion of conduct" will not require from its adherents an explicit recognition of a God, and that it will probably cheer men with the hope of immortality. One could wish that the latter doctrine were to be based on some firmer foundation, than that our author assigns to it, viz., the strong probability that all things will not end in fiasco and collapse. He says that the religion of the future will be called Christianity—not "the Christianity of Christendom, but the Christianity of Christ." So far these vaticinations are very comforting. It is consoling and encouraging to learn, on what we

hope is good authority, that we have got out of the lower stage of evolution, and that the time is at hand when more attention will be paid to conduct. As Christians, too, we have every reason to believe that no movement characterized by greater faithfulness to the teaching and example of Christ can go wrong or end in failure. Unfortunately, however, Dr. Momerie quenches all the hopes he would fain inspire by telling us that it is virtually impossible to arrive at any true knowledge concerning Christ. "The New Testament," he says, "more often than not, perhaps, misrepresents Him. Even the first three Gospels, as we have them, are quite untrustworthy. Nor do the MSS. help us much; for sometimes they support what we feel sure He did not say, and fail to support what we feel sure He did say. There is but little authority for the story of His conversation with the woman taken in adultery, and yet we know instinctively that it is true. There is strong authority for the cursing of the barren fig-tree, yet we know instinctively that it is false. Further, it is now established, beyond the possibility of reasonable doubt, that the Gospel miracles—except possibly those of healing—were altogether imaginary." This last statement is a curious one. The writer probably meant to say that actual cures were wrought, but that they had a naturalistic and not a supernatural explanation; yet his words, on the face of them, imply that the cures *were* miraculous in the ordinary sense of the word. If the Gospels are untrustworthy, and men have to rely upon what their instinctive feelings prompt them to select as true from the ancient documents, Christendom will soon be in a much more demoralized condition than even, according to Dr. Momerie, it now is. We warmly approve the zeal with which he demolishes the caricature of Christian teaching which he has drawn. He has, however, misnamed it: it is not the Christianity of Christendom, but the "Christianity" of Dr. Momerie. Something more than miscellaneous and slatternly information is needed for criticizing, not to speak of overthrowing, even the Christianity of the schools. It has, no doubt, its weaknesses and its defects, but it must be known accurately before an opinion concerning it that is worth having can be formed. It is to be hoped that the religion of the future, whatever its name is to be, will not be characterized by the spirit of the above article, for that is flippant and rancorous to the last degree.

CHRISTIAN THOUGHT.

THE RELATION OF THE CHURCH TO SOCIAL QUESTIONS.

BY REV. PROF. W. GARDEN BLAIKIE, D.D., LL.D.

So much has lately been said and written on this subject that it would be strange indeed if no settled positions had been reached by this time of day that might be said to be beyond the sphere of discussion. In complying with an editorial request to make a contribution on the subject to this journal, it

may be useful for me to divide it into two parts ; noting first, some points on which there may be said to be general agreement, and then adverting to the more misty region in which doubt or debate still prevails.

1. All seem to be agreed that to promote social improvement is not the *primary* object of the Church. Some may indeed lean to the position that the Christian Church cannot do much good in any other way than as a civilizing agency, which, through the gentle agencies in her hands,

“ Emollit mores, nec sinit esse feros ” :

but no one would seriously set this down as the chief end of the Church. Her direct and primary business is with the soul ; she is charged with God's blessed message of love and grace in Christ, and enjoys the great privilege of inviting men back to His favour and friendship. Her message is based on the fact that sin has brought its curse into the world, separating man from God, and dooming him to punishment ; over against which fact she has to set the blessed truth that Jesus Christ came into the world to save sinners from sin in every sense, and restore them to their lost inheritance, as the children of God, both in this life and in that which is to come. Whatever else the Church may do, she must ever deal with this as her chief business ; and experience has shown, and continues to show, that if the ministers of the Gospel discharge this duty in a hearty, lively, sympathetic, and consistent manner, their labour is appreciated by many in all classes, high and low. Instead of the working classes giving them the cold shoulder, they will be drawn as by a charm to listen to their voice, and in the message that makes them feel that the grace of God and the love of Christ, the forgiveness of sin and eternal glory are not shams or shadows, but realities, they will find something fitted to refresh and satisfy them more than higher earnings or shorter hours. The Church is not in the position of a tradesman whose old business has gone to pieces through new fashions, and who must follow the new fashion if he is to live. Whatever minor adaptations the minister of the Gospel may find desirable, his principal work will ever remain the same. But then it is a work that has never prospered hitherto when gone about in a sleepy, formal way, as it never has failed when discharged with life and sympathy ; and the same conditions, both of failure and success, are applicable to the present day.

2. Another point is hardly less generally accepted—that nevertheless the Church has *something* to do with social problems—with the regeneration of society, and the reform of social wrongs. Sin being the great disturbing force which has given rise to the existence of the Church, she is called to contend with sin in every form, and try to destroy it wherever it has found a footing in our world. Selfishness, greed, pride, ambition, and others such sins have from time immemorial created infinite suffering and inflicted infinite wrong on great masses of men ; it is surely the duty of the Church to lift up her voice against the practice of such sins, and use her influence for their destruction wherever her voice can be heard. Let it be allowed that the direct

function of the Church is to turn individual men from sin to God; yet she can neither look on calmly while social wrong is perpetrated, nor content herself with merely exhorting those who suffer wrong to be patient and amiable. Besides, the Church will always find that certain social conditions are favourable, perhaps indispensable, to the right discharge of Christian duty, so that if she so much as wishes men and women to be good Christians, she will strive to extricate them from all unfavourable social conditions, such as poverty, hunger, disease, and dirt, and surround them with conditions more favourable to a Christian life.

3. Further, there are certain *forms of social improvement* with which it is very natural and suitable for the Church to concern herself. Such are—the better housing of the poor, temperance reform, the improvement of workshops, especially where the work is sedentary, and where foul air is particularly noxious; shortening of hours, especially for women and children; protecting the day of rest, encouragement of education, and likewise of wholesome recreation; reclaiming the erring and the outcast, especially the drunkard and the prostitute; nursing the sick, comforting the afflicted, cheering, helping, and encouraging the downcast. All these are acknowledged to be suitable labours of love for the Christian Church, and it cannot be said with truth that at the present day the Church is careless of them. On the contrary, we find all active and living Churches greatly disposed towards one or more forms of such labour. The care of the poor, and especially the sick poor, might be added to the list, if public provision were not made for that purpose. Even as it is, there are forms of beneficence bearing on certain classes of the poor in which the Church may engage with great benefit to them and moral advantage to herself; such as rescue-homes, cripple-homes, crèches, inebriate-homes, and institutions for the imbecile, and for the aged and helpless. Besides these, there is the great field which General Booth has so manfully and valiantly occupied. Rome was not built in a day, and Churches can hardly be expected to take up a new idea of vast compass, and grapple with it the moment it is tabled. But the support which Christian men have so generally given to Mr. Booth's scheme, the favour with which it has been received on every side, shows how the tide is flowing in our Churches, and how much there is of readiness to promote measures of social amelioration when feasible plans are started under competent men.

But now we come to the dividing line where the views of the Churches and the views of working men are liable to diverge. Some of the measures which we have now specified are liable to be treated somewhat contemptuously, if they be represented as proofs that the Church is trying to do her duty to the children of labour. Many of these objects belong to the category of charity, and what working men demand is not charity but justice. They maintain that they are not getting their own. They are not getting that proportion of profit which rightly belongs to those whose labour has mainly created the profit. All, or nearly all, that the Churches do is a mere bagatelle, must be a mere bagatelle, so long as they decline to

back the claim of the working classes to a very different place from that which they hold now in the economy of industry. Three questions in particular occupy the attention of working men around us; hours of labour, or an Eight Hours Bill; rates of wages and the policy of strikes; and re-arrangement of the land and capital of the country. The question now becomes a very serious one—what ought to be the attitude of the Church in reference to these?

1. *The Eight Hours Bill.* To us it seems plain that it would be unreasonable to expect the Church to lend support to this (as yet) very crude and undigested measure. Two matters are involved; generally, the desirability of shorter hours of labour, and specifically, the advisability of an enactment which would make it illegal for workmen to work more than eight hours a day. On the first point there is general agreement; on the second point we are far from agreement. The whole current of opinion and feeling in this country for many years has been running toward shortening the hours of labour. We say advisedly, opinion and feeling; it is not a question of mere sentiment, because it has been made out clearly that more work and better work in proportion can be done in the shortened period. The manufacturers were not ruined, as they apprehended they would be, by the Ten Hours Act; they got more work for the time, and of better quality than when the working day was twelve, or even fourteen or fifteen hours. As for eight hours, it seems to most of us that, in most employments, if a man work eight good hours he does very well. If, by general consent, eight hours should become practically the length of the working day, the workman would certainly have a more leisurely and desirable life; more time for reading, for self-improvement, and for intercourse with his family and his friends. In this point of view, his life would come to be more on a level with that of the professional classes, and he would get a lift over that gulf that at present separates the cultured and leisurely classes from those who eat their bread in the sweat of their brow. This we cannot but regard as a very desirable consummation. The working classes by the possession of the suffrage share the political power and responsibility of the country, and it is most desirable not only that they should have leisure to gain an intelligent acquaintance with political problems, but that they should be in a position to exchange views with members of other classes, and to stand abreast of them in discussing questions for the general good. No doubt it will be said by some that greater leisure in the hands of workmen of low tastes means more time in the public-house, and greater degradation of personal character. But do all the cultured and leisurely class make an unexceptionable use of their leisure? What of those children of fortune whose one object in life is the pursuit of pleasure, and who have hardly ever known what an hour of good solid labour of any kind means? What of the fashionable *habitués* of Monaco or of the race-course? Of course in some cases there would be abuse of increased leisure. But one would hope that the influence of living Christianity, the growth of intelligence, the increased

sense of responsibility, the growing regard for character that marks a class rising in importance and influence, would be powerful checks against the growth of sensual indulgence in connection with shortened hours.

With one of the arguments often advanced for shortened hours we have not much sympathy. We mean the plea that a larger number of workmen would be needed to do the country's work, and thus the ranks of the unemployed would be thinned, and their miseries relieved. Two remarks occur to us on this argument: first, that if more men were needed for the same amount of work, and the market price of that piece of work remained the same, the wage for a day's work must fall; and second, that even if the labour market were relieved to-day, yet, with a population growing as rapidly as that of Great Britain, the old difficulty would return in the next generation. Besides this, we have doubts whether, as a rule, the men who are out of work are equal in ability to those who are pretty regularly employed. It is the least efficient men who are first paid off when slackness sets in; and if, by some sudden *coup de main*, employment were to be found for all these in existing establishments, it is doubtful whether the work, at least of a considerable proportion of them, would not be done in such a manner that a first-class employer would be unable to continue to employ such indifferent skill.

The other question bearing on the point now before us is, Would it be wise, or would it even be feasible, to pass an enactment that should absolutely prevent employers from receiving, or workmen from giving, more than eight hours' work? Let it be observed that the case of great factories is different from the case of ordinary places of industry. In a great factory, depending wholly on its machinery, all must work together, and all must stop together; it is not possible to make much distinction between the man of eighty and the lad of eighteen. But take establishments not depending on machinery, and especially establishments where the pay is for piecework, and see how the rule would act. Take a compositors' room, for example. Why should a young, strong, able-bodied man not have the power of working more than eight hours if he wished? If it became a general practice to work but eight hours, he would naturally conform to that as *his* general practice; but who shall say that he ought to be prevented by law from working an extra hour, or several extra hours, if the exigencies of business or his own interests required it? Most men would say that it would be absolute tyranny to prevent him. We cordially admit that, for an occupation like the miner's, where the damp, the foul air, and the constrained posture are so ruinous to health, a limit of eight hours is most reasonable. What goes against common sense is, to apply to all employments, whatever their nature, the same rule you apply to the miner's. This, at least, is the view that must commonly be taken in the present state of the question. That the Churches should be expected to support a hard-and-fast eight hours bill is, I think, unreasonable, but not that they should give their influence for shorter hours as a general rule.

2. Next, as to *wages and strikes*. It does not seem to me reasonable that Churches should be expected to meddle much with these. Let it be cheerfully allowed that the proportion of profit which workmen have been wont to receive as wages in prosperous times and prosperous businesses when employers were making great fortunes, has been too small; that workmen have done right in claiming more; and that they have only exercised their legal right when they have refused to work on what they have deemed insufficient wages. Still, it is true that the Churches, for the most part, are *not competent to decide* when a strike is warranted and when it is not, and that it would be very unwise for them to commit themselves to one side under a vague impression that it was right. The issues of a great strike are so serious every way—serious to the employer, and very serious to the employed—that Churches as such, or even ministers or members of Churches in their individual capacity, would not be warranted in interfering on one side or the other, except on the clearest perception of the merits of the case. Only in one case has the present writer been able to see so clearly on what side justice lay as to warrant him in coming before the public in favour of men on strike. That case was the strike in the Scottish railways a few years ago, where the question was not so much one of wages as length of hours. There could be no doubt that the length of time during which many men had to work was most inhuman, and that a public protest against it was demanded. But even in this case one had to qualify one's support by strongly disapproving of the men for striking without the stipulated notice, and for coercing those who were willing to work. And, generally, there have often been so many things connected with strikes of a repulsive kind that the Churches have been glad to give them a wide berth, although we gladly own that in recent years strikes have been comparatively free from the ugly features that used to mark them in former days.

3. Then as to the great question of *land and capital*. It is impossible for a fair mind not to admit that there is force in some of the arguments that demand some redistribution of these. Some of our ablest political economists—such as Adam Smith, Prof. Fawcett, Mr. Stuart Mill, and Prof. Elliott Cairnes—admit that no wealth can be produced without labour, and that those who through great wealth enjoy all the comforts of life without labour, are made rich by the labour of others. The annual income of the United Kingdom is generally allowed to be from twelve to thirteen hundred millions sterling. If out of this amount something like two hundred and twenty millions go as rent, two hundred and fifty millions as interest on capital, and three hundred and fifty millions to others who do not practise manual labour, there remains only about five hundred millions as wages paid to those whose manual labour produces the comforts and the necessities of life. I do not inquire whether the above division of the national income be quite correct, but if it be anything like correct, it is enough to raise a very serious question, Are not the actual workers underpaid?

It is the strong conviction of many that they *are* underpaid; and yet when one asks how this is to be remedied, one is at a loss how to answer.

There are just two ways of altering the present distribution of wealth—by wholesale revolution, or by piecemeal reform.

Revolution takes all the land and all the capital of the country, and throws them into a common fund for the benefit of all the people. But how are you to deal with the present holders? You must either confiscate their property, or remunerate them for it. If you *remunerate* them, you continue the present burden on labour, merely changing its incidence; nominally you present the people with valuable property, but the property is so tremendously mortgaged that the interest of the mortgages swallows up the proceeds. If you *confiscate*, you do an enormous wrong to the present holders, who have acquired their property on the faith that they would be protected in the enjoyment of it. Even granting it to be a bad system that allows individuals to possess so large a share of the general property, as some do now, the system has grown up and continued for centuries, and the whole foundations of society would be shaken, and interminable violence and anarchy would be introduced, by any measure that would suddenly transfer the ownership to the mass of the nation.

That Christian Churches of any denomination should be expected to support such a proposal is out of the question. On other grounds, too, besides moral, the project is beset with difficulties. If land and capital are all made national property, there must be a great army of Government officials to administer them. But, for the most part, Government officials are neither the most active nor the most conscientious and careful of managers. To suppress all interest a man may have in the success of his labour is not the most likely way to make him an efficient worker. And what security could we have for the success of the scheme? How could we secure that, in the attempt to work it, it would not fall into confusion, and in the end aggravate the evils it was designed to cure? Certain it is that the English are far too practical a people to launch out into a great revolutionary scheme on the mere strength of an idea or a pretty theory. It is easy to draw beautiful pictures, like Mr. Bellamy's in *Looking Backwards*, but that a great nation could ever glide into such a scheme without resistance or protest is as completely out of the question as that a man should sleep a mesmeric sleep for more than a hundred years, and awake "all right," as the story supposed. Whoever may give support to such revolutionary schemes, the Christian Church can never be of the number. And whatever grounds of dissatisfaction working men may allege against her, it were absurd to blame her for not helping in this.

But all the more on this account ought the Church to encourage all feasible methods for promoting a better distribution of land and capital. Schemes for allotments, for the compulsory sale of land needed for public interests, for peasant proprietorship, for fair rents, and the like, deserve all encouragement. Entails and primogeniture rights should be prohibited, as

tending to undue accumulation. Whether measures might be devised to restrict accumulation in the hands of a few is a question which we do not feel competent to discuss. But whatever is competent in the direction of giving the people more interest in the land and capital of the country, though it might fall far below what would be demanded for a perfect system, is surely loudly called for in the interest both of justice and expediency.

And there are other things with which the Church ought to charge herself. She might do much to vindicate the honourable position of the labourer. It was under Pagan Rome and Greece that labour was judged disgraceful, that it was work for slaves, not free men. What a lift the labourer got when the Son of God became a member of the labouring class, and with His own hands, in all likelihood, worked for His living! It is not necessary to speak as if manual labour were altogether on a par with intellectual, but much might be done to mitigate the view of it as degrading, the leaven of which still works so often. A word of cheer and encouragement for the labourer from those who do not labour like him might often be like cold water to the thirsty soul, and prove very refreshing. But it is not so much by studied words or formal encouragements that good might be done, as by a sympathetic spirit finding natural outlets on informal occasions, and thus indicating the more conclusively what lies within.

Might not much good be done likewise by the Church setting herself right against the hard selfishness that has so much influence in the world of labour, and trying to encourage a more considerate and brotherly spirit? Our fictional literature seems at present to have this for one of its objects; many is the story that comes down on selfishness, and seeks to promote the spirit of brotherhood. In a question of this kind the pulpit ought not to lag behind the novel. Nor ought this to be treated as a little matter. It is not a question on which a passing hint at distant intervals will suffice. Rather, it ought to be clearly set by every preacher of the Gospel before his mind as one of the practical matters on which he ought to bestow the greatest pains. The promotion of such a spirit might well be regarded as one of the aims of his life. "To sweeten the breath of society," to use a phrase of Dr. Chalmers', is surely a noble and blessed achievement. Is it not embraced in the second clause of the angel's song, "Peace on earth"? And might it not be a matter of profound satisfaction to any minister if he succeeded in breaking down the antipathy of class to class, and especially if he brought about, or even helped to bring about, a happy relation between employer and employed?

In any discussion of this subject it would not be right to overlook the great function of the Church to train men to those moral and spiritual habits, which, by promoting self-control, industry, thrift, and foresight, contribute so much to make the working man's life worth living. After all, of how little avail is the most amply provided home without these habits? Under the influence of them, each day of ordinary life brings new stores of satisfaction and enjoyment, while the want of them, even in the richest homes, is associated with splendid misery. And if, over and above the ways and

habits of a moral life, there be found the hopes and joys of the life of faith, how unspeakable the blessing!

After all, the Church that by its affectionate and faithful ministrations continually promotes this spirit, does unspeakable benefit to the working man.

"NOW WE SEE THROUGH A GLASS, DARKLY."

BY MRS. BOYD CARPENTER, Ripon.

THE beach was a pleasant one, with long stretches of bright smooth sand, broken here and there by rocks and pools. These lent an agreeable variety of form and contrast of colour to the scene, for the rocks abounded in rich marine vegetation; feathery weeds of brightest scarlet and richest purple lay side by side with floating ribbons of emerald hue. The placid pools that nestled in the hollows held many a gem of purest ray hidden within their depths, and from their mirror-like surface flashed back the reflection of the sunlight. Nor were they devoid of life. When the tide was high, and the sea covered them, they became the favourite haunt of certain sea-mice, crabs, shrimps, and others, who now and then found themselves imprisoned in these shallow depths until they should be released by the return of the tide, and enabled to seek their homes in the greater depth beyond.

The crabs, of course, were independent of the tide. They could breathe in the air or under the water equally well, and would often go to and fro across the hard smooth sand back to their ocean home. Owing to this peculiarity they held their heads rather high, and were inclined to think themselves very superior in knowledge and power; they certainly had better opportunities of knowing things, and as knowledge is said to be power, perhaps they were not so very far wrong. Anyway, this was the spirit which animated a certain crab who frequented the largest of the pools; and apparently not without reason, for he was constantly appealed to in any matter of doubt or difficulty, and this surely was some excuse for him if he seemed at times to think that he knew everything. He was of an inquiring and reflective turn of mind, a bit of a philosopher too. He made friends of every creature in his own element, the sea, and learnt from them what he could; but he made friends also in his excursions to the pools with others who lived in the air, from whom he learnt new facts. Upon these he was wont to enlarge when he returned to the sea, and so he gradually acquired a position of teacher, and was constantly referred to in matters of dispute. His most attentive pupil and most constant disputant was a young sole whose home was far below the surface, and who rarely quitted its unruffled depths. Half buried in the sand, she would lie and listen to the wondrous stories of her friend and teacher, the crab. Around them would gather one and another of their friends and neighbours, occasionally throwing in a word of comment or approval, or propounding a difficulty, or more rarely contributing a piece of information.

"But what is the sun? You keep talking of the sun, and I don't know what you mean; what is the sun?" she sharply inquired, in the midst of an interesting account of the crab's morning on the rocks.

"The sun is the source of life," said the crab sententiously, not best pleased at having his story spoilt.

"Well," said the sole, "we seem to get on very well without him, none of us have seen the sun, and yet we live very comfortably, and have got all we want, plenty of food and comfortable snug homes."

"Ah!" rejoined the crab, "you don't really live without the sun; you think you do because you don't know him; but it would be a very different world, I can tell you, if there were no sun."

"Well, tell me what he is like. Have you seen him?"

"No, I cannot say I have," admitted the crab; "no one has seen him at any time."

"Then I don't believe there is any such thing; it is only your absurd imagination, and you think to impose upon us because you know some things which we don't. I shan't believe it unless you can prove it," said the sole, wriggling the sand triumphantly off her back as she glanced round for approval at the plaice and whiting who had gathered near, and settling herself again with the air of having completely posed her teacher.

"Well, I believe in him because I have felt his heat and have seen his light," said the crab.

"Then, did the sun make light and heat?" asked a whiting, who had been listening very attentively.

"They are part of him," replied the crab; "he would not be a sun without light and heat, and none of them can be separated. There can be no life without heat and light; everything would die if they were gone. As long as the world has been, so have they."

"You speak in riddles," petulantly put in the sole. "What do we know of sun, or heat, or light, living down here? Perhaps, if you could tell us what these things *are*, we could follow you."

"Well, it will be difficult," admitted the crab, "because you have had no experience of these things. And yet I think I can do it, because if I can show that I speak the truth about the things you do know, you will believe me when I tell you about what is above you, won't you? To begin with, you cannot see the sun; I have never actually seen him myself; neither can you feel his heat, for you are a fish. But here I may remark that you must be willing to believe the testimony of those who can, if you see that it is not contradicted by anything you know. It is as much beyond your power to feel heat as it is to see the sun; but this is no proof that they do not exist; you must 'take these on faith,' as they say. And yet not altogether, now I come to think of it, for you can examine carefully the evidence there is of such a thing as heat. Though you cannot yourself experience it, you can test the assertions of those who have; and you can observe its effects, and see if they

can be accounted for in any other way. If they cannot, it clearly shows that this, which is called heat, is a very real thing. And when you see that it fits in and explains a whole number of things you could not understand before, you will be ready to believe you have found what is true, will you not? But I won't ask you to agree to this yet. I will first show you that you have some knowledge of light. There is not one of you that is entirely destitute of light. Let us put it to the test, come along."

So saying, the crab crawled upward, accompanied by his friend the sole, and by several others who had been attracted by the conversation, and were interested in its continuance. After going some distance, he approached a rock which reared itself to within a short distance of the sea's surface. Upon this he mounted, and, turning to the sole, inquired:

"Do you see no difference in the sea here from what it was below?"

"Yes," she replied, "it is bright and blue; down below it is dull and dreary. I often come up here to enjoy a good swim, and I love the change."

"This is light," said the crab, "and down below is darkness. You love light, you say; and you evidently know the difference between light and darkness, since you come up here to enjoy it."

"But it is all very well for you to argue like that. Of course, I know the difference between blue sea and gloomy sea, but it does not prove to me that light has got anything to do with it, nor that light comes from the sun," objected the sole.

"We must go a little further then," said the crab, crawling onwards towards the shore. By-and-bye he gained a rock which rose above the waves, and, calling to the sole, urged her to swim upward as he climbed until they touched the surface. As they did so, he bade her notice how much paler the ocean grew, so pale that she could hardly bear it, yet for one moment, before she sank relieved to the ocean bed, she caught a glow of golden glorious light.

"Now," said he, "I have proved to you that there is such a thing as light; you have felt it in your own experience. It must come from somewhere. You did not make it, did you? Neither did I. You have seen that the higher you go the more light you get, and it would go on increasing if you could bear it, until at length you would reach the sun."

"But where is the sun?" timidly asked a plaice that was floating near.

"The sun is everywhere, throughout all nature, and yet we think of him most often as in heaven," replied the crab. "I admit that we are wrong to do this, because, as I said to you, the whole world would be different if there were no sun—everything would lack life. And yet it is difficult to avoid speaking of him in this way to you, who live down here and cannot see all the wondrous things he does."

"Well, I admit the light," sighed the sole, as she sank somewhat exhausted on the sand; "but I did not see any sign of a sun, nor do I see that it is necessary to believe in one; there was only a great flood of light,

and surely this is part of that same nature you keep talking about so much. We could get on very well if we had light only. What gain would a sun be, and why need you assert that the light has any connection with the sun?"

"The sun makes us sure that we shall always have light. There are times when we seem to lose it, and have to try and find our way in the dark with no light to guide us. I have often been caught on the rocks by darkness coming on," said the crab, "and all the world has seemed topsy-turvy, and everything in confusion, but I could always console myself by saying, 'By-and-bye it will be light,' as I shuffled back to the sea, for I knew the sun was somewhere. There are times when we don't see the sun for several days; we have light all the same, but not for so long together, nor so bright—everything is cold and chill. I have learnt from a swallow who often comes and sits on the rocks and chats to me, that they call this winter. Then, again, there are times when the sun shines constantly, and it is hardly dark at all; they call that summer. It is lovely and warm then; everything bursts into life."

"But," objected the sole, "this does not prove that there is a sun; it only proves that you feel the light and the heat; and you don't expect me to believe in an argument which is only drawn from your feelings, feelings which I don't share. It is all very well for you to persuade yourself that there is a sun because you feel what you call its light and heat, but it is no proof."

"True," rejoined the crab, "I don't ask you to go by what I feel, nor yet by what you feel yourself, because, as I said before, being a fish, you cannot feel heat, even if you would. But you can judge of the truth by the difference which its absence makes. When there is no heat all is barren and bare; there is no life in anything. My friend, the swallow, tells me that after he flies away, in the winter, everything dies; the trees are bare, the leaves all withered, the flowers dead. But when summer comes and the sun shines, the warmth calls out new life, and everything seems to smile; the grass begins to grow, the trees to deck themselves with leaves, and the flowers to bloom. The swallow tells me too that there are lands where they always enjoy the sun, because they are nearer to him than we are, and flowers blossom and fruit ripens every day. Surely you will believe that there is a sun somewhere when you see what a tremendous difference his absence makes."

"What did you mean when you said you had never actually seen the sun?" asked the sole.

"I meant that I had only seen the light and felt the heat and knew the life-giving power of the sun, and I said I had never *actually* seen it, because I believe that there are some of those beings they call men who think that they have, and who maintain it is only the same as the earth after all. Two of them were down on the beach some time ago with a long round thing which they looked through. They were looking at the ships, I know, for I heard them say so, and then they sat down, and one told the other that they could make things like the one he had got through which they could look

at the sun itself, and that they could find out what it was made of, and that it was not so wonderful after all, as some people imagined. That a long time ago people used to worship the sun, but that nobody thought of doing so nowadays. They call themselves 'scientific,' I believe."

"Well," said the sole, "you have better opportunities than we of knowing these things, and I am glad to hear all about the sun. It must be very nice to be able to get near him, I know this from the greater joy I feel when I can sport and splash in the clear blue waters above. How happy you must be when you can crawl across the golden sand and lie basking in his rays! I wonder what those other creatures feel whom you call 'men.'"

"Oddly enough, I heard two of them talking about him not long ago," said the crab. "I was lying in a pool half hidden beneath a bunch of cool sea-weed, when they came along the beach and sat down on the rock above me. This is what I heard, and though they never mentioned the sun by name, but always talked of 'him,' it is quite clear whom they meant."

"What I crave is more certain knowledge. 'No man hath seen him at any time,'" said the younger of the two, "and so we have nothing definite to go upon."

"Nothing but his revelation of himself, his works, and the proofs of his ever-constant presence," assented the elder. "'In the beginning he created,' we are told; 'all things were made by him, and without him was not anything made that was made.' That was one revelation of himself. 'In him was light, and the light was the life of men'; thus he continues to show us of himself, because that 'true light' is still 'the life of men, and lighteth every man that cometh into the world.' Again, not only was he 'in the world, and the world was made by him,' but 'he came unto his own'"

"Here I lost the end of the sentence," explained the crab, "for at that moment a large wave washed towards us, causing them to rise to their feet and almost sweeping me from my niche. I managed to cling to the rock pretty firmly, and when it subsided the younger of the two was speaking."

"A consuming fire, you say?"

"Yes," was the reply, "as a fierce heat. It was foretold that he should be 'like a refiner's fire, and should sit as a refiner and purifier,' for not only is it true that 'the fire shall try every man's work,' 'in the day when he shall judge the secrets of men,' but it is equally true that he is doing so now. You know it yourself, you feel it in your soul, and though you may be troubled with these doubts so that darkness hath blinded your eyes for a time, all would be clear to you if you would but keep close to him who hath said, 'I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.'"

"Again the wave washed towards us, and this time my two friends turned homewards, doubtless continuing the conversation as they went, for they moved slowly, with their faces toward the ground. As for me, I crawled homewards too, to be met, oddly enough, by your question, 'What is the sun?'"

EXPOSITORY THOUGHT.

THE EXPEDIENCY OF CHRIST'S DEPARTURE.

By REV. GEORGE MATHESON, M.A., D.D., F.R.S.E.

ST. LUKE xxiv. 29; ST. JOHN xvi. 7-11.

"ABIDE with us: for it is toward evening, and the day is far spent." "It is expedient for you that I go away." I have placed these two passages together not because they have any connection either in time or text, but because they present the two sides of a great problem—its difficulty and its solution. If ever a prayer could have been pronounced beforehand to be according to the will of God, it would be the cry of the disciples for the continued presence of their Lord. Whether it expressed itself before or after the resurrection, the instinct from which it proceeded was the same—the desire to have Him always near them. And the need was the same—the approach of the evening shadows. In the sphere of religion all the old objects were becoming dim. A cloud had fallen over the beauty of the gods. The rites had ceased to solemnize; the omens had failed to satisfy. To the follower of Christ it was not the choice between one visible guide and another; it was the choice between one visible guide and none. For the last three years religion had been to these disciples what Schleiermacher says it should be to every man—a feeling of absolute dependence. They had gone to Christ as to an oracle. They had revealed no capacity for independent thought, not even any desire for self-communion. They had asked simply a physical guide, an outward chart or directory, an index of the way, an almanac of the weather. Their hopes had all along been bounded by their vision. The glory they had sought in Christ had been a visible glory; the glory they had sought *from* Christ had been a visible crown. To rob them of the outward presence was to rob them of all that they possessed, all for which they had left their nets and followed Jesus. One would have thought that it could violate no law of the highest nature to pray, "Abide with us: for it is toward evening, and the day is far spent."

And yet, our Lord declares that to answer such a prayer would be to violate the highest law of nature—the benevolence of God, "it is expedient for you that I go away." You will observe, it is the *departure* of Christ that is expedient, not the mode of His departure. The common explanation of the subject is to say that Christ here insists on the necessity of His death. He often does insist on that necessity; but not here. What Jesus is contemplating is the fact of His invisibility. It matters not for the present how this invisibility has been caused, whether by a mist on the hill or by Elijah's chariot of fire. He is thinking only of the invisibility itself, and, provided this can be secured, He cares not by what process it may be accomplished. He says that the disciples have suffered by His visible presence, and that in order to repair their loss the visible presence must be removed. He declares

that to grant their petition would be to cripple them, to impede their progress, to oppose their development. He tells them that their horizon will be widened by the very thing which they expect to narrow it, and that they will only get their prayer truly answered by having it in its present form refused, "if I go not away, the Comforter will not come unto you : but if I depart, I will send Him unto you."

This, then, is the striking thesis of the passage before us—the need of invisibility to perfect communion with Christ. And in the following verses He proceeds to give His reasons for this thesis. He says that there are three respects in which the reign of the invisible Spirit shall aid the communion of the disciples, "when He is come, He will convince the world of sin, and of righteousness, and of judgment." In the still succeeding verses He emphasizes separately each of these three convictions, "of sin, because they believe not on Me;" "of righteousness, because I go to My Father, and ye see Me no more;" "of judgment, because the prince of this world is judged." The question is, What does He mean? No man has ever denied that sin, righteousness, and judgment are the special revelations of Christ. But what we want to know is why these should be specially revealed, not by Christ's presence, but by His departure, not by His visible, but by His invisible communion. We should have thought beforehand that the visible presence would have had most power. We should have said that the best revelation of sin would have been the outward Cross of Calvary, that the best revelation of righteousness would have been the sight of Christ's ministrant love, that the best revelation of judgment would have been the actual spectacle of the withered fig-tree, or the audible discourse on the fall of Jerusalem. Does it not seem a paradox to be told that in relation to the highest development these were rather hindrances than helps, and that the ultimate revelation of sin and righteousness and judgment was reserved for the time when a veil should be cast over the visible scene?

Yet, if we look deeper, we shall find that nowhere is the teaching of Christ less paradoxical, nowhere more practical and sober. Let us glance at the statements one by one. Let us begin with ver. 9. "When the Comforter shall come"—when the new legal adviser shall come—"He shall convince the world of sin, because they believe not on Me," *i.e.*, He shall convince the world that sin has its root, not in bad acting, but in bad thinking, not in the thing we do, but in the ideal we believe in. Our Lord means that as long as right and wrong are matters of positive law, they are held to lie merely in the commission of certain *acts*. But when the visible tribunal is withdrawn, and man is thrown back upon the instincts of the spiritual life, he finds that he can no longer determine acts by their labels. He can no longer write upon one, "this is good," and on another, "this is bad." He shall view the same deed as either good or bad according as it conforms to an inward standard. In the law of Moses there was a catalogue of the things which could and of the things which could not be done. In the law of Christ there is no such catalogue. The thing which is labelled "bad" to-day

may have inscribed on it "good" to-morrow. And why? because it may be done to-day from one motive, and to-morrow from another. There is a curious story told of Christ in the traditions of the early Church, and it seems to me to bear the stamp of truth. One Sabbath day, as He was passing on His round of ministrations, He saw a man engaged in secular work. He paused, fixed His eyes upon him, and addressed him thus: "Friend, if thou knowest what thou art doing, thou art blessed; if not, thou art unblest." Whether true or false, the words are a splendid commentary on the passage before us. Everything depends on the object which the man believed in. Was that object *himself*? Did he say, "I want to teach these poor creatures what an independent man I am. I want to show them what a mastery I have gained over the superstitions of the past, how completely I have emancipated myself from the trammels of old tradition." If so, then, his act was a sin. It was dictated by the desire to see the reflection of himself in a mirror, and it ignored the Pauline rule of considering the good even of a weak brother. But did he say, on the other hand, "I believe in Jesus Christ and His benevolence. I have been grieved to see the fields laid low with lashing rains, and the crops destroyed ere they can be gathered in. And I have been glad of this bright Sabbath, which has been made for the wants of man, and which, unlike most of the other days, has come without tears. Why should I let it go without making it a blessing? Why should I not employ its hours in helping to lift the treasures lying on its bosom, in seeking to redeem something from the harvest wreck?" If he said that, his act was no sin. It was raised out of the catalogue of evil things, and made to shine as one of the stars in the kingdom of the Father. And it was raised from within, not from without. It was the same deed which in the other supposition had formed the material of sin. The difference lies in the spirit, in the thought, in the ideal, in the object of belief. It cannot be estimated by the hand or by the eye. It is indistinguishable by sight, immeasurable by touch, incalculable by any outward process. It is only recognizable by the intuitions of the heart and by the light of that love which dwells within the heart; it is spiritually discerned.

Now, can we wonder from this point of view that Christ should have greatly felt the advantage of an invisible presence? The tendency of all visible tribunals is to emphasize the outward act. It was so with Judaism. A man of the Old Testament dispensation was not taught to think so much of *sin* as of *sins*. The very fact of being under surveillance led in this direction. Sin cannot be under surveillance. It is a thing between the man and his own heart, not between the man and his fellow men. The aspiring youth in the Gospel had a great consciousness of *sins*, but not of sin, "all these have I kept from my youth up; what lack I yet?" He was quite sincere, and I have no doubt he was quite correct. I have no doubt he had actually abstained from the worship of graven images, from profane swearing, from working on the Sabbath, from dishonouring parents, from theft and murder, from licence and perjury. What he did not know was that he might abstain from all these things and yet be in the gall of bitterness and in the bond of

iniquity. This he never could know as long as his eye was fixed on a purely outward standard. He must be driven within himself; and how shall he be driven within himself? Must not the outward standard be removed, the legal tribunal veiled, the visible presence hid? Must not the earth and the heavens be shaken in order that he may learn that within the secret places of his own soul there are things which cannot be shaken? Can we feel surprised that, looking to the law of man's nature, and considering the magnitude of the spiritual as compared to the physical world, the Son of Man should have expressed His sense of the need for an inward tribunal, "it is expedient for you that I go away?"

I come now to the second of those points in which our Lord claims an advantage for the invisible presence. He says that when the inward adviser shall come, He shall convince the world of *righteousness*. This would not be the least peculiar, but He proceeds to give the strangest possible reason for it. The world is to be convinced of righteousness "because I go to My Father, and ye see Me no more." One would imagine that this was the way to convince the world of unrighteousness. If the sin of man has succeeded in expelling from the world's borders the purest soul that ever lived, if the destructive force of human iniquity has brought death to the highest and holiest life that earth has ever seen, it seems to furnish the strongest possible proof of the power of evil, the most ample evidence that unrighteousness, and not righteousness, is natural to humanity.

If, indeed, our Lord had paused at the words "because I go to My Father," their meaning would have lain on the surface. They would then refer to Christ's exaltation, to the fact that His sacrifice had given Him an empire compared to which the dominion of Cæsar grows dim. The spectacle of a Christ exalted as King over all nations, and exalted by the admiration of His moral strength alone, might well be represented as fitted to convince the world of the power of righteousness. Yet, plausible as this is, and true as it is in point of fact, it is not the idea of the passage before us. Christ is not speaking of His exaltation; He is speaking of His invisibility. He is considering His ascension not as a spectacle, but as the curtain which *falls* on a spectacle, not as a higher view, but as a limit to the entire earthly view, "I go to My Father, and ye see Me no more." How could this convince the world of righteousness? Was it not a thing to depress, a thing to be deplored? Was it not calculated to damp the moral energy of man, to cause him again to say, "Who shall show us any good?" As the sunlight is more favourable to the sense of beauty than the mist, so should we expect to hear that the visible presence of the Master was more favourable to the sense of righteousness than the cloud which received Him out of their sight.

But let us look deeper, and I think we shall find that Christ's words are susceptible of a very high and a very profound meaning. Let us put ourselves for a moment in His place. His present relation to His disciples was that of a master to his servants. He wanted above all things to make trial of these servants. He had never yet tried them, never tested their

fidelity in any way. It had all been eye-service, all the fulfilment of commands under His own direct inspection. How was He to find such a test? There was clearly only one method. What is your test of the fidelity of any one of your servants? Is it not the fact that he has acted for your interest at a time when he believed you to be far away, that, when he had lost the sense of your presence and ceased to feel the power of your outward eye, he still did his duty and preserved the integrity of his ministrations. You could not find a better test of domestic fidelity than just to assemble your retainers and say, "I am going on a long journey, and you will not see me for many days. You must act for me in my absence, must anticipate the commands I cannot give, and avoid the faults I cannot outwardly restrain." I think most people will be agreed that such a test would be infallible in its searchingness and conclusive in its inference.

And this is the test which our Lord proposes. It is not adduced here for the first time. It is no new or foreign thought either to the Gospels or to the Epistles. It is the moral to the parable of the Talents, in which the difference between the good and the unfaithful servant is made to lie, not in the mere fact of work done or left undone, but in the fact that it was done or left undone in the absence of the Master. It is the moral to the life of Moses in Midian drawn by the writer to the Hebrews, "he endured as seeing Him who is invisible." And it is the moral directly drawn by our Lord Himself in contemplating the demand of Thomas for an outward sign, "because thou hast seen thou hast believed; blessed are they that have not seen and yet have believed." The blessing does not consist in the fact that they have believed on less evidence, but that they have believed on *inward* evidence, have been convinced of the Master's presence even when there was no visible sign of it. So is it in the passage before us. Our Lord declares that the world shall be convinced of righteousness by the abiding power of virtue after His presence has been withdrawn. The submission to the authority of an invisible Spirit will prove to all men that there is an inherent force in goodness and an intrinsic majesty in moral truth. And I believe that historically it has been so. I am convinced that the greatest testimony to the power of holiness is just its continuance in the absence of any outward tribunal. Prudence has its outward tribunal. When a man violates *its* law, he is arrested at once by the voice of society. But when a man cherishes in his heart malice, or hatred, or envy, or aught that is uncharitable, there is no outward voice to arrest him, none to say "What doest thou?" And yet righteousness does live on the earth. In spite of all the selfishness and heartlessness around us, there are in the moral firmament lights unextinguished and inextinguishable, souls that have borne their burden unflinchingly up the Dolorous Way and kept their faith untarnished in the midst of the gloom. Their existence is the demonstration of the Spirit's power. It proves that virtue is above the world, because it is independent of the world's sanction and unaffected either by its smile or frown. It vindicates for morality a higher source than the

seen and temporal, and places the intuitions of the heart on tablets more enduring than those of stone. The obedience to invisible law has convinced the world of righteousness.

This brings us to the third point in which Christ claims an advantage for the invisible. He says that when the new legal adviser shall come, "He shall convince the world of judgment, because the prince of this world is judged." He means that when the outward tribunal is withdrawn, and man is driven within the recesses of the spiritual life, sin shall for the first time be judged in its citadel, "the *prince* of this world shall be judged." Under the old *régime* it cannot be said that sin was judged in its *citadel*. It was judged in its environment, in its outworks, in its provinces; but not in its fortress, not in its capital; its prince remained untouched. What was the old *régime*? It was the principle by which every evil deed received in the flesh its immediate penalty—by which Korah was buried alive, and Jonah was shipwrecked, and Jezebel was slain. It is even the principle that underlies the allegory of the barren fig-tree, in which the Pharasaic assumption of unpossessed virtues is punished by the withering of those actually possessed. But our Lord declares that none of these axes went to the root of the tree. What is the root of the tree of life? It is what in the intellectual world is called consciousness, in the moral world, conscience. Conscience is simply my consciousness of sin, and the consciousness of sin is the judgment of sin. In the old *régime* there was no judgment of the conscience. If you simply punish a man for doing wrong, you only prove to him that sin is a very imprudent course of life, fitted to involve in great calamity those that enter thereon. But the true judgment of conscience is only seen when sin does not involve calamity. There are times in which the wicked spread themselves like a green bay-tree, in which place and power seem to belong to the workers of iniquity, and no worldly good is to be gained by holiness. If at such a time there enters into the mind of one of these delinquents a sense of moral pain, a sting of remorse, a conviction that he is doing wrong, the judgment of God is there and then proved to be a real thing. The man, in the absence of an outward tribunal, is confronted by the verdict of eternity, and made to realize that there is another world against whose law there can be no appeal.

And the reason is plain. Every retribution must have some connection with the sin; otherwise it is simply a calamity, not a judgment. We sometimes lament what we call the silence of God in this world. We ask why it is that the breaker of moral law is not seen to suffer like the breaker of physical law. We say, if we could see the murderer struck by lightning on the threshold of his awful deed, or if we could behold the hand suddenly paralyzed at the moment when it was stretched out to write the defaming slander, we should have a clear and certain revelation that sin brings misery. Of course we would; and what then? We should be as far as ever from being convinced of judgment. The sense of misery is not a conviction of judgment. To be struck by lightning may be a judgment on a special kind

of sin—reckless exposure to danger. To have the hand paralyzed may be also a judgment on a special kind of sin—licentious life. But even in these cases the calamity might be received without the judgment. It might be taken as a pure misfortune and groaned under as a proof of the bitterness of life. And in the large majority of cases there is no such retributive connection between the outward and the inward. What connection is there between a lightning-stroke and murder? What analogy is there between paralysis and slander? Even if God did not make His sun to rise on the evil and the good, even if every act of wrong were followed by one of these outward catastrophes, there could be no judgment on the soul except in so far as it was a judgment from the soul. It would only be in so far as the mind connected the outward and the inward that there would appear to the eye of Belshazzar any handwriting on the wall. The truth is, the judgment of God is always inward. It addresses one part of our nature, and one alone—the innermost part, the conscience. Where it addresses anything else it is unheard; where it speaks to this it is audible in the absence of all accessories. And if it be so, surely the absence of all accessories is an advantage. It enables conscience to reign alone—not only without a rival, which it always is, but without the appearance of a rival. It brings the mind into the presence of virtue's own tribunal, where no fig-tree is withered for its presumption, and no Ananias is struck dead for his lie, but where, in spite of this seeming indifference, a sentence is uttered by a still, small voice, and conscience, deprived of earthly aid, is proved to be Divine. The loss of the visible presence has convinced the world of judgment.

There is one other question which here arises. What advantage does the world get from these convictions? No doubt there is a satisfaction in being convinced of *righteousness*; but what of sin and judgment? Why should our new legal Advocate, or, as we translate, the Comforter, have, for the two main duties towards His clients, the impressing them with a sense of their sin and the confronting them with a certainty of their sentence? Is not this strange comfort? We can understand very well how it should enhance the majesty of moral law and prove the reality of the will of God; but how should it be hailed as a source of moral strength to the delinquent? That it is so hailed is beyond dispute. Let us never forget that the convincing of sin and judgment is claimed as a work of the Spirit, is declared to be one of the benefits of an invisible as distinguished from a visible communion. Would it not seem as if the so-called comfort of our Lord were in reality only adding another shade to the already deepening gloom, and imparting fresh drops of bitterness to that cup of threatened bereavement which was already almost full?

No doubt it actually was so; the Spirit's first gifts are gifts of pain. But the value of the pain lies in this, that it is a revelation. It reveals the presence of life in an organism which was believed to be dead, and which really was dead; it is the first symptom of resurrection. All life begins with pain. Natural life does so. The sensation of suffering is the first experience

of every man. When the embryo first emerges into the light of this world it is unfitted for the new environment, and it expresses the unfitness in strong crying and tears. Yet the sense of unfitness is itself an evidence of progress and a prediction of coming harmony. So is it in the spiritual world. The test of entering into the environment of the higher life is the soul's sense of pain. My first experience of the breath of heaven is the conviction of sin. It is not sin that gives the sense of sin; it is holiness. It is only from the top of the hill that I can see the moral valley. It is only by the light that I can discern the gloom. It is only by the Spirit that I can know myself to have been without the Spirit. Therefore it is that to the Son of Man this symptom is so dear. It is in itself pain, but it is symptomatic of joy. It is what the haze is to many a summer morning—the precursor of midday warmth. To Christ it was from the very outset impossible that He should send peace without sending a sword. He felt that the first gift of peace, the first proof of peace, must be a sword—something that should pierce to the dividing asunder of soul and spirit, and be a discerner of the thoughts of the heart. He felt that to purchase this pain any other pain was light and insignificant, not worthy to be compared to the glory that shall be revealed. He perceived that its advent was delayed by His own presence, that it could never come until man should be forced to look within. Therefore, He willed to depart. The night must come in which no man can work, in order that these disciples might learn that sin is deeper than action, and that God's judgment is independent of the outward course of day. The reign of the Spirit could alone reveal the poverty of the heart of man; it was expedient for him that Christ should go away.

THEOLOGICAL THOUGHT.

THE HISTORICAL CHRIST AND MODERN CHRISTIANITY.

By REV. PROF. A. B. BRUCE, D.D.

Two countercries are audible in the religious world at the present time. One is, "Back to Christ"; the other, "Christ as we find Him in our immediate environment." One can understand and partly sympathize with both. It is natural that those among us who are dissatisfied with contemporary presentations of Christianity in the Church creeds and catechisms, in the pulpit, in religious literature, in living samples of Christians, should turn with loathing from the polluted waters of the River of Life far down the stream, and revert with intense longing to the pure fountain as it leaps sparkling into light in the evangelic memoirs. On the other hand, it is equally natural that some should think it unreasonable to be obliged to go back eighteen centuries for inspiration, and eagerly demand a word nigh and also sure. It is all very well, such may say, to send us back to the school of Jesus. His words are indeed most sweet and reasonable, and we could not desire a wiser

Master. But He and His teaching belong to history, and in all history there is an element of uncertainty, and, if we are to believe the critics, that element in the Gospels is a large one. We want a Christianity independent of history, and that cannot be shaken by the most sceptical critical assaults.

It would be difficult to say which of these two voices is the louder. From the nature of the case it is not to be expected that either shall ever so prevail as altogether to silence the other. They derive their support from different classes of the community, and from diverse elements of human nature. The young, with their passionate enthusiasm for the heroic, will always feel the charm of the Jesus of the Gospels as compared with the ecclesiastical Christ; the old, with their love for the concrete and the practical, will be content with the Christianity of tradition. Lovers of ease want to get a working religion that will serve their turn in time and eternity, with as little trouble as possible, and therefore, of course, prefer the word nigh to the word afar off: the word they hear every Sunday to that which is to be obtained by a careful study of the evangelic memoirs. With them agree men of philosophic bent—not, indeed, from any ignoble indolence, but because their interest is in ideas, not in facts.

Every man has his bias, and it is well that a man should know and frankly acknowledge his bias. My sympathies are with the cry, "Back to Christ," and my aim is to show that the tendency it represents is fitted to exercise a wholesome influence on the spiritual life of the age. The two ways of it being: historical Christianity and Christianity independent of history, my contention is that Christianity cannot make itself independent of its initial history without serious loss in moral quality and spiritual power.

Contemporary religious life and literature make us acquainted with three types of "Christianity independent of history." They may be discriminated with sufficient accuracy as the *philosophical* type, the *ecclesiastical*, and the *pietistic*.

1. Of the first, the most influential and worthy exponent in this country is the late Professor Green, of Oxford. This able and noble man was an avowed earnest advocate of the programme, "Christianity independent of history." He accepted substantially the results of the Tübingen criticism, and regarded the reconstruction of the life and teaching of Jesus from the Gospels with any approach to certainty as impracticable, and as even if possible wholly unnecessary. For him, the essence of Christianity lay not in historic facts, but in a few great leading ideas which, once introduced into the religious consciousness of mankind, become a possession for ever. "The Word is nigh thee," was the chosen motto of one of his remarkable religious addresses of which unhappily only a fragment has been preserved. "The Word nigh," the "essence within the essence of Christianity," is indicated in that fragment to be: "the thought of God, not as 'far off,' but 'nigh,' not as a master, but as a father, not as a terrible outward power, forcing us we know not whither, but as one of whom we may say that we are reason of His reason, and spirit of His Spirit; who lives in our moral life, and for whom we live in

living for the brethren, even as in so living we live freely, because in obedience to a spirit which is ourself; in communion with whom we triumph over death, and have assurance of eternal life." God immanent in the moral life of man, immanent as a spirit of self-sacrifice, of death to self and resurrection to a blessed life of love for the catholic interests of the Divine kingdom, such, according to Green, is Christianity *in idea*, as distinct from Christianity in dogma, or in crude intuition which connects the eternal ethical truth in an exclusive sense with the person of Jesus Christ. He believed and gladly confessed that through Jesus the great idea received exceptional exemplification, and first became a great power in the thought of the world, but he did not believe that in Him the Divine moral immanence was either exclusively or perfectly realized, or that it is necessary now to be always and anxiously connecting the idea with His history. Hence his preference for Paul's Epistles and the Fourth Gospel as compared with the Synoptical Evangelists. They helped him to get away from the historical to the ideal Christ. Not that Paul and John were Hegelian philosophers exactly, but that what they seemed to value in Christ was the ideas or truths embodied in the great critical events of His history, His birth into this time world, His death and His resurrection. "The Word was made flesh." "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." Translate these Apostolic statements into ideas, and you get: God immanent in man, and immanent as a moral force working stedfastly towards death to self and new life for the whole; and this is all the Christianity we need to have or know.

2. It is hardly necessary to select any individual writer or book as representative of the second type of Christianity independent of history, that which I have distinguished by the epithet "ecclesiastical." It can, indeed, scarcely be said to exist as a distinct type deliberately formulated by any competent, responsible person. Those who insist on the importance of the Church as a source of knowledge concerning Christ and Christianity, generally insist also on the importance of acquaintance with all that can be ascertained concerning the Christian origins. So, for example, with the authors of *Lux Mundi*, who represent another religious tendency, having its seat in Oxford, of a very different character from that of which Professor Green was the exponent, though traces of his influence can easily be detected in some of the essays which make up that famous volume. The essayists declare that they write "as servants of the Catholic Creed and Church, aiming only at interpreting the faith we have received." But they write also as men who believe that it would be a fatal objection to ecclesiastical Christianity if it could be shown to be out of harmony with the teaching and spirit of Jesus, or to treat lightly as mere accidents any of the cardinal events in the earthly history of the Incarnate One. They would recognize the desirableness of using the evangelic history as a corrective of possible evil church-

tendencies, and the utility of intimate acquaintance with that history for this end. Yet it is quite compatible with all this that the influence of the doctrine of the Church and its functions taught in their joint literary production on susceptible readers might be to strengthen the habit of looking to the Church, its institutions and means of grace, as for all practical purposes the sole and sufficient channel through which individual believers attain to Christian faith and life. The habit is sufficiently strong of itself in many minds without any encouragement from leaders of thought, so that a very little encouragement goes a long way towards fostering an excessive veneration for mother Church, as to all intents and purposes the ultimate authority in matters of religion. For such as occupy this attitude the short and easy way to Christianity may be summed up thus: "Believe what the Church teaches, and do as she bids you." Men who follow this brief directory will either neglect the evangelic history as superfluous, or read into it what they have learned from other sources. They have no power of reading the Gospels with a fresh eye, or of finding in them anything different from what they have been taught, or of discovering there a Jesus who sits in judgment on much which has hitherto, in their esteem, passed for Christianity. There is a Church-woven veil upon their minds in the reading of the Gospels which prevents them from seeing the true Christ. And as the Christ they do see is the conventional Christ of the religious community in which they live, the Gospel pages seem flat and commonplace, and might as well not be opened, for all the benefit derived from them.

3. The third type of modern Christianity, which I have called the *pietistic*, makes itself independent of history by leaning with an exclusive trust on the Risen Christ, conceived of as living and spiritually operative by a direct immediate causality now and always. This may seem to be substituting a Christ far off in space, living in a distant place called heaven, for a Christ far off in time, of whose life and work we read in the Gospels. But the Christ above becomes a Christ within through His spiritual influence manifested in conversion and sanctification. The ultimate trust is in religious experience, which for Christians of this type takes the place held by moral ideas in philosophic Christianity, and by Church teaching in ecclesiastical Christianity. Experience is the "Word nigh," the interpretation of which gives to faith a Christ known as the cause of certain spiritual effects, pardon, peace, purity; that is, as one who hates sin, sympathizes with the sinful, and has the will and the power to save from sin's guilt and evil dominion.

This school might with some plausibility point to Dr. Dale's *Living Christ and the Four Gospels* as its literary advocate, and it certainly may congratulate itself if it can legitimately claim the support of a name so weighty and of a book so eloquent. In making allusion to that well-known work in this connection, I have in view rather its probable effect on readers of pronouncedly subjective pietistic tendency than anything that could be cited from it, looking in the direction of disparagement of the religious value

of the historic Christ. Dr. Dale cannot justly be charged with undervaluing such knowledge of Jesus as the Gospels supply. He admits that if by some unhappy accident such knowledge were to perish, or be reduced to the three items: that Jesus was a great religious teacher, that He had been crucified, and that those who had loved Him believed that He had risen from the dead, "the loss to the thought and life, the strength and the joy of the Church would, no doubt, be immeasurable." But in an apologetic interest he tries to show that even in such an emergency we could get along fairly well. His argument put broadly and briefly is to this effect. It is matter of observation that the bulk of Christians are very little disturbed by assaults on the historic foundations of the faith made from time to time by the Strausses, Renans, and Huxleys of unbelief. How is this? Because whatever may have been the original ground of their faith—it may have been the story of the Gospels assumed to be true—their faith has been verified in their own personal experience. The verifying power of that experience is so great that it would give us back our Christ even in the extreme case of the Gospel story, true or false, becoming buried in oblivion. The generation which had the misfortune to be overtaken with so great a catastrophe would still have the experience of sixty generations of Christians behind it attesting the redeeming power of the man of whom all that was now historically ascertained was that he was a great religious teacher who had been put to death, and who was believed by his disciples to have risen from the dead. The experience of eighteen centuries would be the proof that he had really risen, and that through death and resurrection he had become the Prince of Life; and from this convincing evidence the generation bereft of the Gospel story would take heart to come to the Risen Lord, and ask from Him the grace and mercy they need to find in their own experience that they came not in vain.

In an apologetic interest this argument is at least well intended, though it is permissible to suggest that it is perhaps a little overstrained, for it may very legitimately be doubted whether Christian experience would survive the loss of the Gospels. Christ might still continue to exert spiritual influence, but it would not be of the specifically Christian type, but only such as He whom the Fourth Gospel represents as the Light that lighteth every man that cometh into the world, exercises even upon men in heathen lands who never heard of the historic Jesus. But not to insist on this, What, I respectfully ask, if this subtle argument, intended to make believers secure against sceptical assaults on the historic foundations of faith, should foster a spirit of indifference to the history? Is there not a risk that when men have got by heart the lesson, that faith is independent of questions as to historicity, they will go one step further and leap to the conclusion that faith is equally independent of the contents of the history? This is all the more to be feared when it is considered that a tendency to historical indifference is inherent in such intense religious experiences as Dr. Dale makes the foundation of his argument. The people who have such vivid experiences

as he, in highly wrought language, describes need rather to be exhorted to study the Gospels, than to be addressed in such a way as might easily be construed into an encouragement to neglect them. Intense experience often produces a peculiar disheartening deadness to all aspects of truth which do not lie within its own narrow range. Its gospel, consisting of a few theological propositions, important but by no means exhaustive, which have been vitalized by keen emotion, makes it indifferent even to the Gospels. This may partly account for the comparative neglect of the Gospels, especially of the first three, more or less characteristic of the Protestant section of Christendom from the days of Luther downwards. The Protestant type of piety is intensely subjective; it starts from the question how shall a man be just before God? and is absorbingly interested in the problem of personal salvation. Hence throughout its whole history it might, with a certain measure of truth, be described in the terms recently employed to characterize the evangelical piety of England at the period immediately previous to the Oxford Movement; which, according to Dean Church, "dwelt upon the work of Christ, and laid comparatively little stress on His example, or the picture left us of His personality and life," and made constant use of the Epistles, "while the Gospel narrative was imperfectly studied, and was felt to be much less interesting."¹

The authority of Paul, whose epistles, above all, have been dear to the heart of Protestant piety, might plausibly be cited in justification of this neglect. Does he not say, "though we have known Christ after the flesh, yet now henceforth know we Him no more"? apparently treating such knowledge as we can get from the Gospels as of no religious value. I do not think that is what Paul means. If it were, we should have to see in the words quoted a proof that Paul had his limitations, and that he did indeed, as he himself acknowledges, "prophecy in part." But the statement in question must be interpreted in the light of the Apostle's controversy with Judaism. His opponents in Corinth, as elsewhere, laid stress on external companionship with Jesus, and because he had not, like the eleven, enjoyed the privilege, disputed his right to be an Apostle. Paul's reply was: Not outside acquaintance with Jesus, but insight into His mind and spirit qualifies for Apostleship. The answer implies that the former may exist without the latter; and that this is true, familiar experience attests. Who so ignorant as a man's own relations often are of his inmost character? They know him after the flesh, as father, son, or brother, but not after the spirit, as a man—as a man of genius or as a man of God.

Such are the three types of Christianity independent of history. Let me now attempt to criticize them, with a view to show that they all stand in need of supplementing and rectification by a full, wholesome knowledge of the historic Jesus.

1. Now, first with reference to the philosophic Christianity of Green, I

¹ Dean Church. *The Oxford Movement*, p. 167.

should have no sympathy with any one who refused to admit that the ideas on which he laid stress are valuable; that they are truly, if not exclusively, Christian; and that they may greatly help men to live good and noble lives. Neither should I care to raise or discuss the question which his biographer says is sure to be asked by those who hear or read of Green, Was he a Christian? I should accept him as a Christian on the grounds suggested by Mr. Nettleship: If to be a Christian means "to believe that every man has God in him, that religion is the continual death of a lower and coming to life of a higher self, and that these truths were more vividly realized in thought and life by Jesus of Nazareth and some of His followers than by any other known men, then without doubt he was a Christian." But I think a man who holds these views would be a far better Christian if he did not treat the evangelic history as a superfluous scaffolding after he had by its means built up his system of philosophic ideas. It has been said by critics of Hegelianism that it values history only for the ideas it embodies, and reduces all historical characters to bloodless idea schemes. In so far as this statement is true, and I think it has some foundation, it spots a weakness in that philosophy. Disembodied ideas, however angelic the ghosts may be, yield a religion deficient in ethical inspiration. Value the body for the virtue and life that emanate from it:

"Oh, sacred be the flesh and blood
To which she links a truth Divine.

"See thou, that countest reason ripe
In holding by the law within,
Thou fail not in a world of sin,
And ev'n for want of such a type."

The real may in a true sense be the rational, but the rational gains in moral momentum from contact with empirical historic reality. There is power in details, in individual particulars, which from the high philosophic point of view are of no account. They turn the colourless light of truth into the coloured light which suits our mortal eyes. Or, to express myself in terms borrowed from Newman's *Grammar of Assent*, they turn notional assents, which deal with abstractions, into real assents, which deal with objects vividly presented by the imagination. The notional assents are comparatively powerless; it is in the real assents that the power lies. How faint, for example, the influence of the abstract idea of death to self and resurrection to a new life, compared with that arising from contemplation of the history of one in whom it was realized in a signal manner, and for whom it meant literal crucifixion. The story of the Passion touches men as the finest philosophic idea never can. Peter and John bore themselves bravely before the Sanhedrim. What was the explanation of their courage? They had been with Jesus and heard His searching words, felt His sincerity, witnessed His heroism. They had been with Him in daily companionship. How different from being with Him in a romance, or in a philosophical class-room. It may be that criticism threatens to take away from us the real historic

Jesus, and to leave us nothing but a legendary or an ideal Christ. If so, all I have to say is, so much the worse for us and for Christianity.

It may be less important, yet it is worth saying, that, even assuming that ideas are the essential matter, the ideal significance of the life and teaching of Jesus is not exhausted by a generalization based exclusively, as was that of Prof. Green upon Paul's Epistles and the Fourth Gospel. There is one category in special that is thereby overlooked: that of Christ's gracious, sympathetic love. Paul and John do indeed both speak of Christ's grace. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor," writes the one; "the Word was made flesh, and dwelt among us, full of grace and truth," writes the other; yet neither the one nor the other supply the details needful for a full appreciation of the truth they enunciate. For these we must have recourse to the synoptical accounts of Christ's comradeship with the class called "publicans and sinners," which, more impressively than any general statement or theological proposition, show the philanthropy of God and the worth of man to God, even at the worst.

2. Ecclesiastical Christianity needs the corrective supplied in an intimate knowledge of the historic Jesus, both in faith and in conduct. In faith, for while the Church, in her creeds, catechisms, and homilies, gives us a Christ that is Divine, it is by no means so certain that she has been successful in keeping before the eyes of her children a Jesus that is truly human. From one cause or another the tendency has ever been to be more jealous for the divinity than for the humanity, and to assert the latter in a faint, hesitating, half-hearted way lest the former should be compromised. This is frankly admitted by Principal Gore in his Bampton Lectures on the Incarnation. And he suggests the true remedy: "We need again and again to go back to the consideration of the historic Jesus."¹ Yes, we do, and not merely that we may be sounder theologians, but that we may be better men. For a merely Divine Christ cannot do much for us. The Christ of scholastic theology dwells not in the heart, but only in the head. He is simply an unknown man, not properly, indeed, a man at all, of whom it is affirmed that He is God. The moral virtue, as well as the truth, lies in the confession that God is immanent in the well-known and well-beloved Man Jesus, the wise and good.

In its ideal of life, also, ecclesiastical Christianity needs the corrective of first-hand evangelic knowledge. One who comes to the study of the Gospels with an open eye and unveiled face makes a startling discovery. It is that the prevailing religion was in deadly antagonism to Jesus, and was directly responsible for His crucifixion. And this was what a divinely-given religion, the religion of Moses and the prophets, had come to! Rabbism—ominous, hateful name! What happened once might happen again. What if in the Christian Church Rabbism should re-invade the kingdom of heaven?

¹ The Bampton Lectures for 1891, p. 144.

Christ's promise to Peter is no guarantee against such a fate, for it is conditional on the Church continuing to be animated by the spirit of Peter's confession, the spirit of direct inspiration as opposed to the spirit of tradition. At other times He expressed grave apprehension as to the future, as in the parable of the Tares. Have His apprehensions been realized? Would it be a calumny to say that to a large extent the spirit of Rabbinism has prevailed in the Church? But are we not required by the *Apostles' Creed* to declare our belief in the *Holy Catholic Church*, and have we not been lately told that it is "becoming more and more difficult to believe in the Bible without believing in the Church"?¹ There is an important sense in which one can *ex animo* confess a Church catholic and holy, viz., as "inclusive of the common and historic consciousness of Christian humanity," and in the same sense of the word Church, one can even accept the more disputable proposition laid down by one of the authors of *Lux Mundi*.² But moral criticism of the Church is not thereby interdicted. If any attempt were made to shield the Church from such criticism on the ground that we cannot believe in the Bible unless we believe in her, it would be sufficient to recall to mind the fact that the Old Testament canon was compiled at a time when the spirit that culminated in Rabbinism had begun to exert its malign influence. Shall we, therefore, say that we must believe in Pharisaism in order to believe in the Old Testament? Must we believe in the rabbis in order to believe in the prophets?

Let every man be fully persuaded in his own mind. For myself, I have for many years been deeply convinced that, in the interest of a truly Christian ethical ideal, it is very necessary to take an appeal from the moral judgments of the Church to the judgment of Jesus. The Church has often bound what Jesus looses, and loosed what He binds. She has been largely under the influence of a spirit which has given her judgment a wrong moral bias. The Sermon on the Mount is, therefore, and must ever continue to be, an indispensable and most salutary criterion of ecclesiastical righteousness. With what joy, as of one that hath found a pearl of great price, has many a modern doubter, after years of discontent and darkness, turned to its golden sentences, and to many similar words in the Gospel records, and said to himself, Here at last is something which I can believe with all my heart! Truly the yoke of this Teacher is easy and His burden light! Don't expect such a man to listen to you when, in the name of any ecclesiastical society, Roman, Anglican, or Reformed, you say, We can now do without the Gospels. Take hold of the hand of Mother Church, and she will lead you safely to heaven. To any such suggestion his reply will be: I prefer to go to the school of Jesus and learn from Him the words of eternal life—the true doctrine of God, and man, and their relations. I dare not listen with abject submission to the voice of the Church, lest it should put me out of sympathy with the teaching of the great Master. I feel that her voice and

¹ Principal Gore in *Lux Mundi*, p. 338.

² Vide on this, Dr. Newman Smyth's *Christian Ethics*, p. 50.

His are not always in harmony, and that I must sometimes be anti-ecclesiastical to avoid being anti-Christian.

3. The pietistic type of Christianity can as little as any dispense with the wholesome influence of the historic Jesus. Its watchword is conversion; its supreme aim, personal salvation; and with it thus far we can have no quarrel. It is our duty to turn from sin unto God, and we do well to inquire, What shall I do to be saved? But it is necessary to remember that conversion is only turning our face in the right direction; after that, the way of godly life has to be trod. This is not always remembered. There are some for whom conversion is salvation, and who put their trust in a supposed inward change rather than in God or in Christ. The result is a religion of spiritual egotism, having no inward connection with morality, and too often associated with gross immorality. But we need not waste time over this ignoble type. Let us think rather of a loftier form of pietism, which includes holiness in its conception of salvation, and is passionately bent on attaining Christlikeness. This kind of Christian wants, above all things, to have Christ dwelling in his heart; reigning over will, intellect, imagination—his whole inner man. Good! But who is the Christ that dwells in and reigns over you; whence do you get your idea of Him? Is your Christ an objective or a subjective one? Does He come in upon you from without, from the Gospel history, rectifying, enlightening, liberalizing—in a word, educating your conscience? or is He merely a projection of your undisciplined conscience, sharing and sanctioning its errors, prejudices, scruples, fanatisms? On this depends whether your Christianity is to be of a broad, strong, manly, thoroughly healthy type, impressive by its grandeur and beauty, or feeble, sickly, self-conscious, conceited, repelling rather than attracting all whose moral sentiments are sane and unsophisticated.

The best guarantee that our Christianity shall have the right ethical quality is thorough acquaintance with the Jesus of the Gospels. In those Gospels we find invaluable elements which it is impossible to evolve out of the religious consciousness. Can you evolve out of religious experience the Sermon on the Mount, or Christ's apologies for loving the sinful, or His withering exposure of counterfeit piety and morality, or His exquisite teaching in parable and proverb concerning the kingdom, or His simple yet far-reaching doctrine of God and man as related to each other as Father and Son? Or will our Christianity be none the poorer for lacking these and kindred elements in our idea of the Christ? Is it not too likely to turn out a morbid artificial affair, lacking the sweetness and reasonableness of the religion of Jesus, ascetic and self-torturing in temper, yet at the same time self-satisfied and censorious, sitting in judgment on types of Christian piety far worthier than itself?

The weak point of the type of piety now under consideration at its best is the tendency to intense exaggerated subjectivity. Along with this goes a craving for the stimulus that comes from the enthusiasm of numbers assembled in religious convention. That good may be got at such assemblies

need not be disputed, but not, it is to be feared, unmixed with evil. They may hurry men into premature decision; they may kindle the emotions without bringing corresponding light to the mind; they tend to enslave the conscience of the individual to the average moral feelings of the multitude. It is not a good sign when a man has greater enjoyment of a religious convention than in the quiet reading of the Gospels. It were better to be alone with Jesus than in that crowd. Theoretically, of course, the good of being alone with Jesus is universally acknowledged. But the difficulty is to be truly alone with Him. You are not alone with Jesus if while you read of Him your ear is filled with echoes of popular religious voices, and your mind dominated by artificial interpretations of Gospel truth.

In view of all interests, then, and of the defects which cling to prominent types of modern Christianity, it is good to cultivate a close acquaintance with the historic Jesus. Some go to Oxford, some to Rome, and some to Keswick; let us not forget to visit Nazareth. After being long waited for, the Christ came to this world, lived in it a while, spoke many wonderful words, and did many gracious deeds. Can it be that the thing to do now is to forget Him, as surmounted and superseded by philosophy, by the Church, or by Christian experience? The urgent duty of the hour rather is to make the story of the earthly Jesus our religious *vade mecum*. All honour to those who have made it their business to accentuate this truth. This honour belongs in our time very specially to the Ritschl school in Germany, of which an instructive and well-informed account was given in a recent number of *THE THINKER*.¹ Of the merits and demerits of that school I cannot now speak. One thing only I wish to say, that the emphasis with which the value of the historic Christ to religious faith and life is insisted on in such a work as Prof. Hermann's *Verkehr des Christen mit Gott* is, in my judgment, worthy of all commendation. It were well that that book were translated, that the English public might have it in its power to compare its teaching with that, for example, of Dr. Dale. The contrast would help to promote a discussion urgently needed for the purification and invigoration of our pulpit teaching and our popular religious life.

Happily a translation has just appeared of another work emanating from the same school, which will powerfully help towards the re-instatement of the evangelic records in their proper place of fundamental importance. I refer to Wendt's book on *The Teaching of Jesus*, the tendency and express aim of which is to vindicate for the words of the Great Master the position of ultimate authority in the Christian religion, as against all other theories as to the proper seat of authority. With this aim, as expressed in the author's preface to the English edition, I fully sympathize. It is necessary to give the words of Jesus the first place, not merely in order to keep the Church in its proper position of subordination, but even in order to a wise and wholesome use of the Bible. We must read the Old Testament with the discriminating eye of men who have been in the school of Jesus, and

¹ "The Ritschlian Theology," by Prof. Orr, in the issue for August, 1892.

use the writings of the Apostles as the utterances of persons occupying the position of mere witnesses and interpreters of the One Speaker in the New Testament, the Son through whom God has uttered His final word to the world.

I am well aware that behind all this lies the critical question as to the historicity of the Gospel narratives. It is a large topic which cannot be entered upon here except to the extent of making one or two general observations. And one is that the proper way to meet critical scepticism is not to surrender at discretion. We should do our utmost patiently to ascertain what in the Gospels possesses high intrinsic probability, so as to reach a moral certainty that in the main the true historic Jesus has been faithfully reproduced. Much can be done, nay, has been done, in this line, and the result well repays the pains.

It may be objected that by this method we never get beyond probabilities, and religious faith needs certainties, not mere probabilities, to build on. It is the craving for certainty that makes men, according to their temperament, fly to philosophy, or to an infallible Church, or to a mystic experience which yields at least subjective assurance. Hermann recognizes the legitimacy of the demand, and has his own way of meeting it, in harmony with his view as to the cardinal importance of the historic Christ. In effect his position is that the impression which the evangelic presentation of Jesus makes on our religious nature guarantees its general truthfulness as the picture of One who realized in His own life the moral ideal, and brought the kingdom of God as the highest good within our reach. Many details may be doubtful or legendary, but the spirit, the character, the essential religious import of the unique life is faithfully reproduced; must be, else how could it have produced in us such marvellous effects?

The appeal here, it will be observed, is again to religious experience. We thought that with Hermann we were getting away from mystic subjectivities into the clear air of objective facts; but in the end he seems to bring us back to the spot from which we started in quest of some surer standing-ground than feeling. The difference between Hermann and the mystic school, to which he declares himself strongly opposed, is this. The mystics get their experience direct from the Risen Christ. Hermann gets his from the Christ of the evangelic story. The difference is an important one, and of the two tendencies that of Hermann is much the healthier. But it may be doubted whether his mode of reaching certainty gives more than subjective assurance. Suppose we subjected his argument to the test of the comparative method. The story of Buddha doubtless makes a great impression on those who profess the religion called after his name. Does their impression guarantee the truth of the story; and if not, why? It seems to me that Hermann has yielded to the agnostic spirit of the time, and been too ready to make concessions to negative criticism as one who thought he could afford to be very generous. To insist on the impressions which the

evangelic story makes is altogether right, but the impressions insisted on should not be exclusively those peculiar to the believing man, but such as are common to all intelligent and open-minded readers of the Gospel. Common to all such readers is the impression that the Evangelists tell of a real and very exceptional Person. Let that impression be the basis of our faith, and let us by study and devout thought build thereon a Christianity as healthy and humane as that of its Founder. Let us become disciples of the historic Jesus, that we may be imbued with His moral sympathies and antipathies; see things with His eyes; understand, and in some measure reproduce, His ethical ideal; abhor ostentation, as He abhorred it; love sincerity with His passionate love; attain to moral manhood, and firm spiritual individuality; become independent in our bearing towards the world, religious or irreligious, completely emancipated from servile subjection to current opinions, and all the fads and fashions of the time.

SCIENTIFIC THOUGHT.

BY REV. FRANK BALLARD, M.A., B.Sc., F.G.S., F.R.M.S.

PROBLEMS OF HUMAN ORIGIN.

Most readers of our journal will be familiar with Mr. S. Laing's *Modern Science and Modern Thought*. Its manifest culture, sincerity, and force, have procured for it a wide circulation and considerable influence. Three paragraphs of this work have appeared to Mr. Capron worthy of selection for definite controversy, as embodying "the heaviest of the counts which Mr. Laing lays to the charge of Religion." These paragraphs deal with the origin of man as given in Genesis and assumed by Paul, in apparent contradiction to the modern account which issues more especially from the geologic discovery of Palæolithic human records. Mr. Laing avers that "the two statements cannot both be true." If Scripture declares that man was created high enough to admit of a "Fall," the assertion cannot be reconciled with the doctrine now everywhere received in educated circles under the name of Evolution. For, according to it, man was slowly evolved, and his whole history is one of ascent. Such a contradiction, if substantiated, is, in his judgment, fatal to the Inspiration of the Bible.

Mr. Capron's reply to this fairly common assertion of unbelief is certainly worth pondering. The author has had the wisdom to have his rejoinder well printed, so that on the score of legibility, at all events, nothing has to be discounted. His views are by no means new to Christian students of science. But they have not been thus popularly stated before. And, although we may be well assured that two classes of readers will rise from his pages unconvinced, yet the vast majority of modern human beings who have minds to be guided aright, and souls to save, are neither ready-made agnostics nor invulnerable professors of orthodoxy. Hence they may be

expected to regard as only reasonable Mr. Capron's demand at the outset—that Religion should be permitted to frame her own definition of the "Man" of whose Fall she speaks. "She distinguishes him from all other animals as created in the image of God." Before, therefore, the whole case as between the Bible and Science can be dismissed with a curt avowal that there "cannot be" both a rise and a fall for the same being, we are bound to consider the whole nature of this being, and to ask what either the Bible has to say against his rise, or Science against his fall.

It is manifestly impossible in considering such matters to avoid cross-examining once more the first chapter of Genesis. With a fair amount of clearness, and without tedium, Mr. Capron does this, concluding that there are two interpretations open to us, which he names respectively the "explanatory" and the "constructive." Identifying this latter with what is known as the "Carpenter theory of Creation," he rejects it on behalf of the former. This it is only fair to allow him to state in his own words:—

In the six days God pronounced all the laws upon which the production of phenomena depends: and as those laws were the only operative agents of production, the work of producing was clearly complete. Nothing more remained to be done but for the Deity to rest and allow the laws which He had pronounced time to take effect and bring into existence the various phenomena which they have produced and are producing to-day. How long an interval elapsed between the pronouncing of the laws and the first appearance of the resulting phenomena is not stated in the Bible: and if Science avers that countless ages must have passed between the first appearance of light and the first appearances of vegetable and animal life on our planet, she tells us nothing that is contradictory to the teaching of the Bible, for the Bible is simply silent on the subject.

Into Mr. Capron's philology we need not now enter. Whether or not *Λόγος* in John i. is identical philologically with our "law" is not here of prime importance. It is more necessary in a brief notice to give clear account of main positions. Mr. Capron, then, accepts Evolution as scientifically established. He allows that God "caused animal life to develop from lowly and humble forms up to something higher than the ape—higher than Neolithic Man." Inasmuch as the further words which follow give the whole gist of our author's reply, it will be best to quote them *in extenso*.

In the course of this Evolution there came at length a time when this being became fitted, by virtue of his physical and intellectual proficiency, to receive and possess the attribute of spirituality. When this point of development was attained, and not till then, God, by a process which is described as Creation, conferred this new and transcendent gift upon a single member of the race, who may be presumed to have been the first member who attained to the required standard of mental and spiritual perfection. Until this point was reached, and until this new attribute had been conferred, whatever this being might be from other points of view, from the point of view of religion he was not man; for he had not been "created in the image of God"—he had not become spiritual.

We conclude, therefore, that the distinction which the Bible draws between man and not man, is based upon the possession of an attribute which does not perish—the

attribute of spirituality. And when Religion states that this distinctive feature was first impressed upon man not more than six thousand years ago, she is making a statement which never has been and never can be disproved by Science; for of this feature Science knows absolutely nothing. Thus the assertion that the Bible conflicts with the scientific discoveries of Neolithic and Paleolithic Man cannot be for a moment sustained: all that Religion does do in relation to those prehistoric beings is to deny to them the possession of that spiritual attribute which she claims as the essential basis of *her* classification of man.

In this reply there is at all events no evasion of Mr. Laing's points of difficulty. The Agnostic, if one may say it kindly, is often of all men most illogical and most impossible to satisfy. But it will not be easy to show Mr. Capron's position to be unscientific or unscriptural. It may certainly be commended to the careful consideration of that ever-growing number of thoughtful modern Christians who wish to be both religious and rational.

Doubtless, it will startle some to be told that the Bible does not commit us to the proposition "that all existing human beings" are the "lineal descendants of Adam." They must be referred to Mr. Capron's book for his own substantiation of this caveat. It is almost a pity that he should feel free to assert what so many able Christian men of science shrink from affirming, viz., that "the Author of Genesis, with an *exact scientific accuracy*, groups the phenomena with which he deals into a series of successive stages." For the time has come as result of the many logomachies hereupon to say finally, that it is manifest that such a thing as "exact scientific accuracy" never entered into the author's conception. And even if minor inaccuracies were discovered, it would no more involve the rejection of the Bible's inspired mission than that Tennyson's immortal "In Memoriam" should be cast out of account because of his doubtful physiology in asserting that "the nerves prick."

Mr. Capron's book may, however, be well commended for its candour, sincerity, and force. "That intellectual man came into existence not years, nor centuries, but long ages before Spiritual Man," is a contribution to present religious thought which will unquestionably help many more than it will hinder, and may prove a starting-point for many more suggestions likely to promote the solidarity of Religion and Science.

Man's Great Charter, by Mr. F. E. Coggin, is of quite different character. Its aim and spirit are most worthy. "The extent of man's freedom must be measured by his nature. Therefore the Biblical preface is fitly called the Magna Charta of mankind, for it declares that God created man in his own image." Such is his concluding summary. Nor are his preceding processes of thought by any means lacking in culture and ability. But it is impossible in brief review to give adequate conception of his exact meaning in the various chapters into which (without "Contents" at the beginning of the book) his work is divided. Such pleas, for instance, as that—"the word day here must signify light: it must be real as a state or condition: it must be independent of time: in itself there must be the qualities of blessedness and

holiness: and further, it must be exceptional in the absence of development"—admit of and demand no little elucidation. When once a writer on these themes begins to be "emblematical," it is almost necessary to part company with him; not out of disrespect, still less contumely, but simply because he may start everywhere and end anywhere, in subjective heights wholly inaccessible to others. To illustrate this one might quote from nearly every page of Mr. Coggin's work. It would be better for his purpose, moreover, if he abstained from such language as that God "informed creation," &c.; for, though one can make out his meaning by comparison, it is not to-day's English, nor likely to lead on the ordinary reader to interest and profit. It is difficult to see the purpose and worth of printing in Hebrew, in the margin, a few of the simplest words of that language; for assuredly Hebraists will not need them, nor will non-Hebraists be thereby advantaged.

Still, Mr. Coggin's book is well worth reading, and may fairly be classed amongst works likely to be helpful in giving right direction to the modern currents of thought that set towards these high themes.

CURRENT AMERICAN THOUGHT.

DIVINE LOVE AND INTELLIGENCE. By JAMES C. PARSONS (*The New World*).—The doctrine of the Divine Love may be said to be the last refuge of religious belief—belief as distinguished from sentiment. It is claimed that religion may be maintained as a sentiment without any basis of belief. The sense of dependence, awe, reverence, trust, humility, are dispositions undoubtedly religious, and it is urged that there is no need for connecting them with any religious belief; but these dispositions or sentiments are cherished with reference to something. They are the attitude of the feelings toward some reality to which we are necessarily related. The character of the sentiments must depend somewhat upon the character of this reality. To have religious sentiments it is necessary then to have some religious ideas, some intellectual impression of the great reality to which we stand related.

The idea of God, the great reality to which we stand related, and the foundation of all religious sentiment, has undergone changes. Ideas of God's nature as limited and local, and of His character as changeable and arbitrary, have gradually faded away in the light of a growing intelligence. We all believe in God; we all believe in His love. Each individual believer pursues the tenor of his life with the thought of being guided and sustained by an Infinite Love. If the believer be one who thinks as well as feels, his reading takes a wider range. He follows with a keen interest the advance of discovery in the realms of nature and of the human mind. He is only too likely to observe a general tendency of modern writers to discredit any such conception as he has entertained of the Infinite Source of Being. It is now freely assumed that epithets of a personal character can no longer be attributed to the Controlling Principle of the Universe consistently with the conclusions of modern philosophy. The man is now looked upon as antiquated in his notions who continues to think of God in terms derived from the experiences of human consciousness.

Agnosticism would seem unwilling to rest in the negative position that we cannot know God, and proceeds to show that we *do* know that He cannot have intelligence, emotion, or will. The religious believer is thus thrown back into a state of uncertainty and distrust. This question strikes at the foundations of religious belief. It is assumed now to be irrational, in the light of modern philosophy, to hold any such conception of the controlling principle of the universe as will admit of the attributes of intelligence and love. If religion implies communion between the human and Divine, then religion is affirmed to be impossible, because there is no element in the Divine with which it is possible to commune.

Consider the validity of this claim. From the beginning of humanity it was inevitable that a being possessed of consciousness should interpret all phenomena in terms of mind. The external would be explained by what he knew internally. The first and most obvious traits within himself were the first to be attributed to the power outside himself. The whole process by which man has enlarged his conception of the Being which environs him has kept even step with the development of his knowledge of his own humanity. The outcome of the process will be, not the final elimination of human attributes from Deity, but the gradual discovery of Divine elements in humanity. It is not necessary to discuss the various theories of the origin of religion. As man's own powers unified and took on personality, he began to discover personality in the various living objects which awakened his interest, and nature became populous with sprites. Then a development took place in the mental and moral character of the personified agencies in consonance with that of him who personified them. As more intelligent motives and nobler sentiments began to gain a foothold in the human breast, an improvement is noticeable in the character of the God that is worshipped. In the continuous evolution of man's conception of Deity it came to pass that gradually, as the uniform and universal elements of human nature began to be recognized, whatever was partial and local began to disappear from the idea of God, and He became the One Ruler of the world and of humanity, elevated in character above all that was weak or ignoble, and so perfect a realization of the human ideal that spiritual purity in man was made the passport to communion with the Divine. In all this the decay of anthropomorphism is simply the dropping away of the *earthly* characteristics of man, there is no sign of any tendency to attribute to the Deity a nature remote from man, as man comes to be understood in his higher and spiritual nature.

Down to the Christian era the development may be said to have been instinctive and unreflective. Later it became metaphysical and philosophical. A time came when mind and matter were clearly differentiated. It became clear that they are two entities unlike in nature and characteristics. Mind as observer, reasoner, actor, is controller and director of matter which is simply subject and submissive. The mind of man controls his body, and by a rational inference it was held that the Divine mind was also the controller of the material world. Within the last half century a new epoch has begun; an intense interest has been developed in the study of elements and of origins. To answer such questions as these has become the ultimate aim of scientific research—*How* did the material universe come to be what it is? *How* had the human intelligence its origin? Modern study in evolution and in physiological psychology has left the impression that mind is in some sense but a stage in the process or cosmic development, and that intelligence is but an organic function. Such a tendency of thought would naturally and insensibly have its effect in modifying the conception of God. It does this in two ways. It seems to show that God cannot be intelligent, because intelligence is limited to the possessor of

a brain; and even if there could be an Infinite Mind the character of its action must be different from that of the human mind, for it is not subject to the same limitations.

We must, therefore, consider mind in its essential nature as an independent and eternal reality of the universe, and not limited to states of consciousness. However we penetrate to the origin of either mind or matter, we make not the slightest approach to similarity in their elements. Mind and matter are distinct. The author discusses consciousness, which is not a vibration, but the knowledge of a vibration, and the accumulation of knowledge, which certainly is not retained in the convolutions of the brain. Mind, however invisible an entity, certainly exists with a nature peculiarly its own, and with a power of knowing and accumulating knowledge not given to it by the brain. To mind must be attributed the separate functions of intelligence, emotion, and volition. These three functions are fully treated by the author so as to bring out the separateness and independence of mind. Not only is mind characterized by these powers of cognition, feeling, and volition, each dealing with ideas, but it proceeds in its action in accordance with certain regulative laws inherent in its nature. We call these the laws of reason. By these considerations the argument is met which denies intelligence to God, upon the ground that intelligence is limited to a cerebral organism. It is shown that intelligence is an attribute of mind in general, and that mind has a nature and character of its own. There is no reason why we may not conceive of mind as illimitable, as permanent, as universal, as the material world is conceived to be.

Another objection to the belief in an intelligent Supreme Being is, that even if mind were capable of existence without a brain, it is impossible to assign its attributes to a Being whose nature is infinite. This is based on the conception of intelligence as merely a series of states of consciousness. Consciousness as thus conceived has no significance as the action of a mysterious and universal essence infinite in nature, but is simply a finite phenomenon, appearing and vanishing in a moment. But if consciousness, however momentary in its exhibition, betrays a character entirely unique, unlike matter in its qualities and unproduced by matter, if it exhibits a capability of knowledge, of feeling, and of original action of its own, assisted only by matter to discover ideas and to express them, surely there must be behind it a nature which is not itself material, and which subsists and continues with all the attributes of intelligence as truly as matter subsists, and continues as an independent existence. We are unavoidably led to conceive of an Original Mind, of which the human is but a finite specimen, of whose nature we can but reason from that we know.

The rest of the article consists of answers to the specific objections raised by Herbert Spencer to the conception of an Infinite Intelligent Being. The argument is briefly summarized in the following concluding sentences. "Consciousness in man, although presumably not a perfect measure of consciousness in God, being limited in its means of acquiring and realizing knowledge, yet reveals the existence of a real, permanent entity, of a nature unlike that of matter, which we call mind. The functions of mind are intelligence, emotion, and will. These functions have for their object ideas. Ideas are in their nature rational and eternal. Intelligence groups them in order and system. Finite mind can receive these ideas only through the medium of a cerebral organism; but there is nothing irrational in conceiving of them as held from the beginning in an Infinite Intelligence, to whom, as realized in a perfect system, they constitute the universe. It is not irrational to conceive of that Infinite Intelligence as constantly directing all the energies in his control towards the

realization of that perfect system, and moved for ever in contemplation and in action with one abiding emotion of unchanging love."

THE CHRISTIAN CHURCH. By Rev. H. P. SHUPE, Braddock, Penn. (*Quarterly Review of the United Brethren in Christ*).—This article is interesting so far as it deals with general principles; so far as it advocates the expression of principles in one particular form, it is no concern of ours.

The Church in its essential idea of God-designed relation of God and man existed in Eden. Sin introduced a new condition and need, and the Edenic elements of the Church idea, worship and service, had added to them the idea of salvation from sin. With these elements, salvation, worship, service, the Church has existed to this day, under different modes of existence, and with different names. In defining the Church we note (1) it is a body having certain definite constituent elements, and existing as a sphere of Divine action for the attainment of certain results within itself; and (2) that it is an institution divinely organized for the accomplishment of certain well-defined purposes in the world. As a body it is composed of true believers in Jesus Christ, and constitutes the kingdom of God. It exists for the development of the Christ-life within its members by worship and edification. As an institution it is divinely designed to save the world by its witness to the truth, and its proclamation of salvation. Its essential idea on the Divine side is the spiritual lordship of the Messiah over redeemed men, and on the human side supreme allegiance to Jesus Christ as the manifestation of God and the Saviour of the world. The supreme object on the Divine side is the salvation and perfection of man, and on the human side the glorification of God through worship and work.

After the great confession of Peter, Jesus solemnly and definitely announced His Church in the primary elements of its visible existence (Matt. xvi. 18-20). On the night of betrayal He instituted the rite of the Supper; at the time of His final departure He authorized Baptism, and established the ministry of the Word. But with all these visible elements, rites, and functions designated, the Church was not yet complete. It was a body without life. On the day of Pentecost the Almighty breathed upon the body, and the Christian Church lived, complete in the essentials of its existence. It was now a living institution, vitalized by the Holy Spirit, and inherently capable of development after its own type of existence.

The Church is composed of human elements, but of spiritually-selected and prepared human elements, of converted mankind. It is God manifest in human society; the perpetuation and completion of the earth-mission of Christ through the Holy Spirit. The Church is indicated by three figures—"a kingdom, a building, and a body." These images are not always kept distinct, and there are ideas that are common to all of them. In the Church as a kingdom Christ reigns by right of Divine Sovereignty, and the institution exists by His authorization, not by human establishment. In the figure of a building the outward fabric of the Church is emphasized. In the figure of a body the vital connection of Christ and the Church is shown.

The terms *visible* and *invisible* are descriptive of aspects of the Church that require consideration in connection with the nature of the Church. Those terms do not imply that there are two Churches, one visible and the other invisible, but they designate two aspects of the one Church. Since the permanent and larger being of the Church is spiritual rather than material, is soul-life and its environments rather than physical being and visible institutions, it seems proper to make the invisible the basis of one's conceptions, and to determine the significance of the visible from that standpoint. The invisible Church, considered as a body, is composed of all things

which God hath reconciled unto Himself through Jesus Christ, whether they be things in earth or things in heaven (Col. i. 18-20). Considered as an agency of God, it consists of all the spiritual forces divinely instituted for salvation. The visible Church is this invisible one incarnated in humanity and made visible in institutions and ordinances; and its members are all those who receive its appointed agencies and ordinances according to their provisions.

What is the relative importance of the visible and the invisible in the functional work of the Church? Two extreme views and their corresponding tendencies have obtained in the conceptions of men; the one exalting the outward form, the other the inner essence. The view that exalts the visibility of the Church to the practical exclusion of its invisible powers, leads to the fatal error of making salvation a mechanical process. The other extreme, which recognizes only a subjective Christianity, exposes its adherents to the vacillations of an unanchored faith and to the vagaries of the deceitful human heart.

The identifying notes or marks of the Church are the ministry of the Word and the proper administration of the Sacraments. The preaching of the Word of God, or more appropriately, as embracing all the elements of this particular function, the ministry of the Word, includes the proclamation of the Gospel, leadership in worship, and the spiritual oversight and direction of the members of the Church as embraced in the pastoral functions of the ministry. To this is usually added another, government; but this, as being more variable as to method, is less definitely a note of the Church, though not less certainly a legitimate and Scripturally designated function of the ministry.

The due administration of the sacraments is, according to Protestant theologians, confined to the properly authorized ministry of the Church, although the Scriptures do not explicitly thus limit it. The Church in its relation to God is an institute of worship. The pleasure of God, as revealed in the religious instinct of mankind, is to have His creatures worship, and as He has revealed Himself according to this purpose, He has in His Church provided for its cultivation and maintenance. True spiritual apprehension of God prompts to true spiritual worship; but the worship of God in spirit and in truth does not imply the absence of outward forms—only the subordination of the form to the spirit, as the body is subject to the soul. Edification is secured by means of worship, instruction, and work. Worship develops the man Godward, as the sunshine draws upward plant life; instruction in God's Word nourishes the spiritual life, as food does the natural; and Christian service strengthens the character, as exercise strengthens the body. The Church's duty to teach the truth implies its guardianship of the truth. It has, as the guardian of the truth, the duty of protesting against error everywhere, and the duty of preventing the teaching of error within itself. The conversion of the world to Christ is the culminating purpose of the Church in the world.

NATIVE INSTRUMENTALITY IN FOREIGN MISSIONS. By Rev. A. BUNKER, D.D., Tougos, Burmah (*The Missionary Review of the World*).—As St. Paul was the model missionary, his methods should be studied. There were two stages in his work—the formative stage, and the organizing stage. In his early missionary life he wrought alone or with some chosen companion, preaching from place to place when able to travel. When converts had been gathered he changed his method, and went about organizing and confirming the Churches and appointing pastors. He called into the work native helpers who had been instructed by him, and ordained them in the Churches. Timothy is an instance of such selection.

With us the first stage has been passed in many missions. Countries, nations, and tribes have been explored; written languages learned; the unwritten, in many cases, learned and reduced to writing; the Bible translated into many tongues; other useful books prepared; mission plant gathered; and a vast amount of preliminary work completed. The Gospel message has been proclaimed far and wide, and native converts gathered in many missions by the hundreds and thousands. On many mission fields work has reached that stage where it must be done by native agency or not at all. It may be that less pioneer missionaries will be needed, and more missionaries with the educating, the scholastic gift; the power to culture and train into efficiency a native ministry. There will also be need for men with the executive and organizing ability, for a native ministry is very dependent on wise direction and control.

Foreign mission work is better fitted to native than to foreign talent. It requires long experience and much humility for a missionary to learn all he can from the natives in order to enable him to get down to the every-day life and thought of the heathen, and it is only in that low place that he can do his best work, and reach the common people. The missionary can reach the heathen only as he comes into close touch with them. He finds himself hedged about, as with a wall, by his ignorance of the language, customs, and manners of the people, and especially by their *modes of thought*. The native workers have inherited this knowledge from their birth, and are at once in that place where they can best reach their countrymen after they themselves have found the truth.

This brings us to consider how best to train up a native instrumentality on mission fields. The question of mission schools is much discussed in our day. There is sometimes a temptation to secularize such schools in order to retain government grants, but this should be resisted, and the aim of the schools ever kept in view. Mission schools are meant to train a native instrumentality for mission work. The pupils should constantly be under the eye and influence of the missionary, and his personal influence is one of the most important factors in the training. "It is emphatically true that native converts will take very readily the stamp of their much-loved teachers, too readily copying their faults." If there is any place where an example of Christian living is required it is in that of the missionary teacher. He who as a teacher must impress his own character and individuality on the learner, he, above all others, needs to live the Christ life. And the example must not only apply to daily life, but also to daily work. Practical training in methods is as essential as theoretical training in knowledge.

A native ministry can only be developed by throwing on the natives themselves the responsibility of evangelizing the heathen about them. The best missionary is the man who can best inspire the natives to become missionaries. This is the missionary work of the future. Using all means for the development of a corps of native workers in mission fields, by the blessing of the Holy Spirit we shall see the Gospel proclaimed in all lands, and the kingdom prepared for the enthronement of our Lord.

THE LIBERTY OF A CHRISTIAN MAN. By Rev. A. G. VOIGT, Newberry, S.C. (*The Lutheran Quarterly*).—To say that the spirit of Protestantism is the spirit of liberty is almost to utter a commonplace. The aim of the Reformation was to secure the "liberty of a Christian man." This is the title of a little book written by Luther, of which he says, in his dedication to the Pope, "It is a little book if the paper is considered; but yet the whole sum of a Christian life is comprehended in it if the sense

is understood." So comprehensive is Luther's grasp of Bible truth that his ideas were seed thoughts, not only for his own generation, but for ages still to come. In this treatise he shows the true principle of religion, and, what is only second in importance, the true principle of morality, as they had never been understood since the New Testament was written, and as they have not always been understood since, even among Protestants. The principles of Protestantism are few in number. "The Holy Scriptures are the only source and standard of Christian doctrines; and the centre of these Scripture doctrines is justification by faith. A third principle is added in this book; the morals of a system are its touchstone. The Word of God received in faith makes a man good and free; the good and free man freely exercises himself in service and love.

The first Reformation principle may be thus stated. The source and power of all Christian life, piety, and freedom is the Gospel of Christ, the Word of God. For Luther the "Word of God" is identical with the "Holy Scriptures." He knows nothing of the modern idea that the Bible is not the Word of God, but *contains* the Word of God. There is grave danger of Protestantism losing its hold on the Bible. Much is now made of the Christian consciousness, of reason, of the Church as additional or supplementary, or somehow qualifying, sources of religious authority. Appeal is frequently made to the freedom with which Luther spoke of the Scriptures, but it must not be overlooked that this freedom was characterized by a literal acceptance of all parts of the Bible as the Word. Though he called the Epistle of James an epistle of straw as compared with the others, he quoted texts from St. James as just as infallible an authority as St. Paul.

But Luther's favourite conception was that the Word is a life-giving, soul-freeing power. It is not only a saying about life, freedom, and salvation, it is itself the sustaining power of life. In it the soul has all things which it needs; without it the soul is as possessing nothing. There is no feature of Luther's theology more characteristic than this dynamic, realistic conception of the Word. What is the Word of God which we have in the Holy Scriptures to the soul? Luther answers, Everything. It is the life element in which the Christian lives, and moves, and has his religious being. The Word of God contains, and is, a supernatural power imparting life and salvation.

As Luther has a realistic conception of the Word, so he has also of *faith*. It is not mere assent to propositions. In faith a vital connection is established between the soul and the life-giving Word of God. In the union with Christ by faith the Christian becomes a free lord of all things. We need have no fears for morality from this doctrine of faith. In meeting the objection that his teaching led to immoral results he exhibited the true principle of Christian morality. The Christian man, lord of all by faith, is the servant of all by love. Moral action can only spring from freedom. Necessity and constraint deprive good acts of their moral quality. It is faith in Christ which makes free and begets that love which is the fulfilling of the law. "A Christian man lives not in himself, but in Christ and his neighbour; in Christ by faith, in his neighbour by love. By faith he ascends above himself to God; from God he descends beneath himself by love, and yet always remains in God and His love."

MORAL POWER AND HOW TO GENERATE IT. By REV. LAWRENCE KEISTER, S.T.B., Wilkensburg, Penn (*Quarterly Review of the United Brethren in Christ*).—Life, as we know it, is dependent on organization, and Church life is no exception. As a living thing it needs a body. The society is the soul, the organization is the body.

This body is the instrument through which this soul accomplishes the ends of its life. The tendency of our times is to increase and perfect the machinery of the Church. Organization is just now in the air. The Church needs to organize, not as an end, but as a means to an end, namely, the development of its own resources. Organize in order to gain the vantage ground of influence, but especially as a means of wielding effectively the moral power centred in the Church society. Organization conduces to the moral power of a Church in that it unifies its members, concentrates their energies, and directs their efforts in special lines of work.

The moral power of a Church is partly derived from the cause it represents. A Church is the representative of the cause of right and righteousness in a community. A Church, as well as an individual, has a character. Let it faithfully, disinterestedly, and persistently give itself to the moral and religious welfare of a community, and it will meet with hearty approval and support. The work of the Church is not to popularize Christianity, but to Christianize the populace. And since "truth is a part of the celestial machinery of God, whoso puts that machinery in gear hath the Almighty to turn his wheel." Hence faithfulness to the cause it represents must give a Church large increments of moral power.

The moral power of a Church is dependent on its membership. A Church society is made up of men and women. They constitute its working force. The objects of its efforts are likewise men and women. It aims at bringing them to a recognition of God's claim upon them, and then in perfecting them in the new relation. On this side its work lies in the domain of human life to which it must adapt itself.

It is true that we are not all alike in our spiritual life, any more than in our bodily and mental make up. Spiritual growth should be as natural as the growth of a child. There could be as many faithful Christians as there are members of the Church; each having his individuality; each having a place in the kingdom of Christ, which none other could fill. If we attend to the complete renovation of our moral nature, we need no longer sigh for power to do good. With purpose to do, comes capacity to do, and with capacity opportunity.

And the moral power of a Church is dependent on the spiritual presence of Christ. The Church is a society of believers in company with Jesus Christ. Leave out the spiritual presence of Christ, and the Church lacks the element by which it is harmonized into a brotherhood, and vitalized into a living body. "The unity of the Spirit" is no figment of Paul's brain, but an essential fact in the spiritual world. In a Church it is the harmony evoked among many different minds by the gentle touch of the finger of God.

The author thus summarizes his article. "We have found in our study that the organized body of a Church has the force of aggregation, the strength of union, the power of concentrated effort, but that its highest potency is as the instrument of the Church society; that as a Church identifies itself more intimately with the cause of right and righteousness in a community its moral power rises in both extent and degree; that the moral power of a Church society (which is composed of men and women, and appeals to men and women) is dependent upon the moral character, the consecration, and the spiritual energy of its individual members; that a Church receives its prime increment of moral power from the presence of Christ, who is the inspiring and directing head of each body of believers.

POLITICS AND THE PULPIT. By Bishop CYRUS D. FOSS, D.D. (*The North American Review*).—This is a topic of practical interest; but it may be examined

without prejudice in its relation to the United States rather than to Great Britain. Sound principles will probably be found to bear universal application and adaptation. It will suffice if those "sound principles" are discovered.

It is a great glory of the world's Redeemer that He was "the discoverer of the individual man." Before He revealed man to himself and to his fellow-man, the individual existed chiefly for the State. Man as man was insignificant; history concerned itself with man as strong, brilliant, victorious, great. It was a radically new view of humanity which revealed the "King of all worlds" as having "tasted death for every man," a view which immensely levelled up the lowest of men. But Christ also came to set up a kingdom which is to permeate, subjugate, and dominate all the governments of the whole earth. We are thus led to one of the chief functions of the Christian ministry. It must incarnate and voice the best conscience of the age, not shrinking when the sins to be denounced are entrenched behind political barricades; nay, holding up the sins of rulers to the most merciless rebuke, because of their far-reaching and signally destructive influence.

It is strange how widespread and persistent is the notion that politics and religion may of right be entirely dis severed from each other—that they necessarily occupy different territories of human thought and life. It has been held that the Christian ministry should be blandly blind to the strifes of political parties, and that the pulpit should reserve all the vials of its wrath for the sins of the Patagonians. The mere contests of party politics, which involve no grave moral issue, have no place in the pulpit. It is not the minister's function to attempt to direct, from the pulpit, the party affiliations of his people. That is a question for the individual himself. No man and no organization may invade the sacred realm of private judgment. Such subjects as the drink curse and the slavery curse are proper subjects for pulpit treatment, because they bear directly on public morality. The State must itself become righteous by the omnipresence and omnipotence of moral principle. The mission of the Gospel is to society; to senates and parliaments, as well as to individuals. "Public virtue" must become more than a meaningless phrase.

Pre-eminently is it the function of the Church, and of the pulpit, in this age to mediate between capital and labour, and with ceaseless assiduity to fill in the awful chasm between wealth and poverty. "On this continent like causes are swiftly working out like results (to those deplored in European nations). Our nation's hope is in general education; the purification of politics; the destruction of the drink traffic; wise legislation; the absolute and omnipresent supremacy of law; and, above all, in the evangelization of the masses of the people. The 'Incomparable Teacher' gave one panacea for the ills of all nations in six words—'Preach the Gospel to every creature.'"

DOES THE BIBLE CONTAIN SCIENTIFIC ERRORS? By CHARLES W. SHIELDS (*The Century Magazine*).—All schools of philosophy, as well as all churches and denominations, have a common interest in inquiring whether the Bible can yield us any real knowledge within the domain of the various sciences. At the outset of our inquiry it is necessary to distinguish between literary imperfections and scientific errors. Literary imperfections are found in the inspired writers. They were not trained rhetoricians, nor even practised writers. They show the greatest variety of culture and style. But the literary blemishes of Holy Scripture, as seen by fastidious critics, do not touch its revealed content or Divine purport, but may even heighten it by the force of contrast. Historical or historiographical defects may be admitted. Prophets and evangelists did not write history philosophically, or even always

chronologically. Their narratives have many little seeming discrepancies as to dates, places, names, and figures; but similar errors are found in modern histories, and are not assumed to invalidate the general accuracy of the histories. It is a fair presumption that many of these Bible discrepancies are not errors of the inspired text, but mere errors of transcription, or errors of translation, or errors of interpretation, or simply still unexplained difficulties. Moreover, traditional glosses must be distinguished in the inspired writings. The original autographs and their first transcripts have long since been lost, and our existing text of the Hebrew and the Greek must have become corrupt through the negligence or design of copyists and editors. But similar phenomena have been common enough in secular literature. The Greek and Latin classics, and even standard English authors, are marred with textual corruptions, such as the loss or change of a word or letter, or even part of a letter, sometimes running a single number up into the thousands, and sometimes reversing the meaning of a whole sentence, or turning it into nonsense. The text of Xenophon is full of them. The "Epistles" of Cicero have them by the hundred.

Perhaps also the Bible might be the Bible still, in its most essential import, although its long reputed authorship should now be discredited. It may be conceivable that such a Bible could have survived its own literary errors as a trophy of the most devout scholarship; but if quite conceivable, it is not yet certain, nor very probable. The plain statements of the inspired writers themselves, their apparent indorsements by our Lord and His Apostles, and the consistent tradition of three thousand years, still stand opposed to the conjectures of learned criticism. And such conjectures are not sustained by all the literary precedents and analogies. The claims for Moses and Isaiah were not even questioned during more than twenty centuries. It would seem rather late now to overthrow all this external testimony by mere internal criticism of their accepted writings. As yet there is no more critical demand for two Isaiahs in the Isaian prophecies than for a dozen Homers in the Homeric poems. In fact, the sacred writers are not half as fragmentary and composite as well-known English historians, poets, and philosophers. Nor do marks of editorship always weaken the genuineness and integrity of a standard treatise. Not even such tell-tale signs as new words, late idioms, or local phrases could wholly discredit a renowned author whose writings have come down to us through all the vicissitudes of language and literature. "The several codes of Moses, if framed after the conquest of Canaan, would have been no more ideal than the *Republic* of Plato, and any later Hebraisms or Chaldeisms appearing among them since the Babylonian exile need be no more puzzling than Anglicisms or Americanisms among the feudal forms and Norman phrases of a recent edition of Blackstone."

It may be confidently affirmed that neither the literary imperfections, nor the historiographical defects, nor the traditional glosses of Holy Scripture can of themselves, at their worst, impair its scientific integrity or philosophic value, if it have this value. They may raise presumptions against the claims of inspiration in the minds of hostile critics. Some friendly critics take the dangerous ground that the Bible teaches nothing but religious truth, and may even teach such truth in connection with scientific error. This is dangerous ground, because it is ground lying inside the limits of an accepted revelation; because it involves not so much the mere human form as the Divine content of that revelation; because it exhibits that Divine content as an amalgam of fact and fiction, truth and error, knowledge and superstition; because it opens the way for hostile critics to proceed quite logically from scientific errors to religious errors in the Bible, and because it would abandon the whole metaphysical domain of the Bible to the empiric, the agnostic, and the sceptic.

It is important to note that the general distinction between errant and inerrant Scripture is not made by Scripture itself. As a theory of inspiration it is modern and extraneous. It is not the theory of their own inspiration given by the sacred writers themselves. If anything is plain in their writings, it is plain that they claim to be making Divine communications under an unerring guidance. Our Saviour, too, sanctioned the claim in His own use of the Hebrew Scriptures. This author says, "It is simply impossible to associate such statements with an erroneous communication from God to man in any sphere of truth, physical or spiritual. The only escape from them is to except them from the physical sphere, or limit them to the spiritual sphere. But no such exceptions or limitations can be found." The Bible shows that its physical teaching is implicated with its spiritual teaching in the closest logical, and practical connections, with no possible discrimination between the one as erroneous, and the other as true. Throughout the realm of the sciences the devout student will see the author of Scripture revealing Himself as the author of nature, and building the one upon the other. The whole psychical superstructure of religious doctrines and ethical precepts will appear to him reposing on its physical foundations in the pre-existing constitution of nature and humanity. It is seldom remarked that both the physical and the spiritual teaching are alike given in a non-scientific form. It is often said that the Bible does not teach astronomy or physics as a science. But neither does it teach theology or ethics as a science. If the one is presented as a crude mass of facts and truths, without law or order, so is the other. If it be granted that the physical truths of Scripture are couched in the popular and phenomenal language of the times when it was written, so also are its spiritual truths veiled in the anthropomorphic and even barbaric imagery common to all rude peoples. "If it be urged that we have left far behind us the contemporary astronomy of the Old Testament, with its spangled canopy of heaven wrought as a marvel of handwork, how shall we defend its contemporary theology, with its manlike deity so often depicted as a monster of anger, jealousy, and cruelty?" There is not an objection to the non-scientific character of the physical teaching which will not recoil with greater force against the spiritual teaching. Nor can it be said that the physical teaching is any more reconcilable with popular fallacies than the spiritual teaching. It has been maintained that the Divine author of the Scriptures accommodated them to the scientific errors of their own times for the sake of the moral and religious truths to be conveyed. But the risk of such reasoning is that it might prove too much. It is a matter of history that the so-called theory of accommodation has run its course in the schools of criticism, until in the end it has reduced Christianity to mere natural religion as adapted to the Jews.

It should be noticed that both the physical and the spiritual teaching alike have a permanent and universal import, as well as local and temporary reference. Usually, this is admitted as to the Biblical theology, despite its antique and rude imagery. But as to the physical sciences, it is held that the prophets and apostles were so dominated by their environment, that they not only shared the scientific errors around them, but expressed them as freely as they have exposed their own frailties and inconsistencies. Otherwise, it is said, no revelation could have been received by them, or made through them, to their own age and country. It is not necessary to suppose their own personal knowledge greater than that of their contemporaries outside of the Divine communications. But neither is it necessary to suppose them acquainted with the entire purport of these communications. They may have spoken better than they knew. They may not have been fully conscious of their messages as applicable in other eras and stages of culture. Because the Bible, though non-

scientific, is not anti-scientific, it is as true for our time as it was true for its own time, and is likely to remain true for all time to come.

It may be objected that, as a matter of fact, we get our theology from Scripture, and our natural sciences from nature. It may be replied that, "as to theology, it is true that, when considered as a metaphysical science of God and Divine things, its material is mainly to be found in the Bible; but it is not true that, as an empirical science of religions, it may not find material outside of the Bible in the religious history of mankind. As to the physical sciences, it is true that they are derived mainly from nature as bodies of empirical knowledge; but it is not true that they can find no metaphysical ground and material in the Biblical revelations concerning physical facts."

The physical teaching in its own place, and for its own purpose, is quite as important and valuable as the spiritual teaching. Such facts as the origin of the heavens, the formation of the earth, and the constitution of man have a physical side, which has been, indeed, revealed to us in connection with religious truth. True as it may be that religion is the chief topic of revelation, yet it is still true that it touches other great interests of humanity, and serves other high purposes. While the furtherance of science, the perfection of philosophy, and the growth of civilization cannot be ranked as its chief ends and issues, yet they may at least be classed as its incidental fruits and trophies. In this guarded sense we shall find that the physical portion of revelation, small though it seems to be, is of the greatest benefit to science, philosophy, and general culture. There is its apologetical, or evidential, value. But its chief value is largely metaphysical. It is becoming every day clearer that all physics at length run out into metaphysics, and that every physical science at bottom rests upon some hidden metaphysical basis underneath the facts or phenomena with which it deals, down in a recondite region of realities and causes which Divine revelation alone can disclose. "The Bible, indeed, does not teach the empirical part of any science, its body of phenomena and laws; but it does teach its metaphysical complement, the Divine ideas expressed in those phenomena, and the Divine causes of those laws. In astronomy it does not teach celestial physics, the figures, motions, and orbits of planets, suns, and stars throughout infinite space and time, but it does teach that Divine immensity, eternity, and omnipotence, of which the whole celestial system is but a phenomenal manifestation, and without which it would be an infinite anomaly. And similarly with geology, anthropology, and the higher mental and social sciences. As the highest point of scientific contact with the Bible appears its value in philosophy considered as the supreme science of knowledge, or science of the sciences. Here the full appreciation is not only difficult, but barred by prejudice and distaste. We have become so accustomed, wisely enough, to treat philosophy as a secular pursuit, and have so just a dislike to any crude admixture of religion with science that we may be in danger of the other extreme—of leaving, at least, one half the philosophic domain under the rule of scepticism and ignorance."

It is time for us to assert that the inspired Bible is a radiant source of Divine knowledge, chiefly within the psychical sciences, but also within the physical, and, therefore, essential to the completion of philosophy itself, as the crowning science of the sciences. Such a philosophy will see no scientific errors flecking that sun of truth, which thus lights up its domain, but only paradoxes to dazzle it, should it too rashly gaze, and mysteries to blind it with tears.

THE DIVINE-HUMAN PERSONALITY. By the EDITOR (*The Andover Review*).—Notice first the reality of revelation in nature and in humanity, and the ascending

order of the revelations. The argument is that the culmination is reached in Christ, who completes the partial and prophetic revelations embodied in the universe and in history. Nature is a revelation of God. Phenomena are the manifestation of energy or force. The last and most satisfying word concerning force is that it is from the Will of God. Nature, considered as revealing God, is seen to be a revelation in concrete embodiment; it is a reality for the indwelling of God. And nature is in an ascending order; the movement might be likened to an ascending spiral. Humanity is a revelation of God. The belief in God rests on the reason and conscience of man, and on the history of the race, even more closely than on the design and order of the physical universe. Not what is superimposed upon humanity as that which is additional to it, but humanity itself is the revelation. Truth and right could not be known to man, unless truth and right were *in* man. The revelation is in and through humanity. It is higher also than the embodiment of God in nature. If it is believed that God is revealed in nature and in humanity, it is evident that the method is by concrete embodiment and by an ascending order. Is humanity, as it is and has been, a culmination? It is quite conceivable that there should be a further advance. There is no necessary reason for supposing that man is the crown of creation. The ideal of humanity is not realized. What more probable, then, than that God should make some higher revelation, which, like the others, is in concrete form, and through which powers will come in to bring to completion that which otherwise remains imperfect? Why may He not reveal Himself in a personality, who is at the same time the ideal of humanity, and the power within it by which it may be brought to perfection? There might be an organ of revelation, vitally related to the humanity that is to be perfected, yet not merely the consummate flower of a natural evolution, such as others also may become, but an organ through which God comes to men in grace and love, a new moral power introduced to bring humanity to its completion. It is the fact that in Christ a higher power came into humanity for its renovation and perfection. It may be, then, that He was above mankind in His mode of existence, yet organically related to the humanity which He transcends, and that in Him the revelation of God completes that which in nature and human life remained incomplete.

It is assumed that Christianity is exceptional, a new and higher revelation of God. Jesus Christ may be best understood as revealing the ethical qualities of God. His revelation was moral and spiritual rather than metaphysical. If God would make known His true character to men, it might be expected that, like all His revelations, this also would be in some embodiment, in some concrete reality, and therefore in a personality, in a life. No other way is conceivable to us in which character can be known but in a personal life. Therefore the mode in which God can reveal His character to us would seem of necessity to be under some of the conditions and limitations of human nature. It may be questioned whether God can reveal His character of love and right in any way but in a life which embodies His character; and we may affirm that it is known by its embodiment in the person, example, and sacrifice of Jesus Christ, the eternal Son of the Father.

When also it is perceived that God and man are akin in respect to reason, to righteousness, and to affection, that every man is made in the image of God, it is credible, and even probable, that God should reveal His true character in a human personality. Man alone has affinity for God. The organ of God's best manifestation of His love might therefore be found in humanity itself. The point of contact, of sympathetic union, is presented here, and, so far as can be seen, in respect of character, is presented nowhere else. But the real difficulty lies farther back than

the manifestation of God in Christ. It lies at the point of knowing God at all. How is it possible for the finite mind to conceive the perfect wisdom, the infinite power, the omniscience, the omnipresence, the eternity, the self-existence; the personality of God? But when the belief in God exists, it is then no strain put upon faith, nor indeed upon reason, to believe that in the fulness of time one appeared who, in a special manner, brought the life of God into the life of man for the purification and perfection of humanity.

We now inquire how can God come down to man, how can He reveal Himself to men so that they shall know Him in His real character of love? The question implies that God has already revealed Himself in part. But with the knowledge that He is absolute, how may we suppose that He will reveal Himself in His moral disposition and purpose? Certainly under some conditions and limitations which are called finite. On the whole, a human personality has the fewest limitations, for it is most nearly akin to God. It is through media that are finite God makes all His revelations. As compared with God nature is finite; yet God is known through nature. As compared with God the human species is finite; yet it is in the constitution of mankind and in its history that God reveals Himself. By finite minds God is known. "If the distinction between finite and infinite means anything, and if the infinite is revealed through the finite and to the finite in nature and in man, the revelation of God in Jesus Christ, a human personality, or the union of God with him, is only like all God's revelations, the infinite manifested through the finite, the absolute through the human and historical." The belief concerning Jesus is not that God in all His absoluteness, omniscience, and omnipotence took on the form of a man, and walked about among men in Galilee, so that Jesus knew all occurrences on earth and throughout the universe. It is that God was in Christ so far as God can manifest His life in a human personality at a given period of history, and for the purpose of bringing in His grace and love for the renewal of men. The revelation of God in Christ pertains less to His absoluteness than to His character. It is the *love* of God which is made known in Jesus Christ. The fitness of personality to express love is unquestioned.

In keeping with the Divine-human personality of Jesus is His power to work miracles. His power of instantaneous healing seems to have been inherent. It has been aptly called His "health-power." Such a power Jesus had to the fullest degree. That which is vaguely suggested by modern mind-cure, faith-cure, or even possibly by hypnotic and mesmeric influence, was complete in Jesus. His resurrection and ascension, although the visible form of His glorified person may not be understood, and certainly is not important, are the credible, and indeed natural, consummation of His life and work.

There are two truths which have the most important bearing on the Divinity of Christ. 1. God communicates and reveals Himself to finite intelligences. The revealing principle or power is called "the Word." It is the doctrine of the Logos. 2. This revelation consists in the Sonship of Jesus Christ. It is His very character, or it might be said His very nature, to be the Son of the Eternal Father. Sonship is human, but also Sonship is Divine. The revelation was Fatherhood, and was made in the person of Him who was the Son of God. The ethical value of the relation of Father and Son in God is absolute, and yet it implies a certain dependence and even limitation, a subjection in obedience and trust, a power of surrender even through sacrifice, in order to fulfil the purpose of God in redemption.

The energizing of God within us, to purify from evil, and to make us harmoniously responsive to His will in all our life, is requisite, that the revelation in Christ may

have its full power. The action of God is symbolized to us by an image of that which is internal and invisible, the very quality of life, the breath or spirit. Under the advantage of the truth about God, which Christ embodied, the Divine Spirit vitalizes the relation between God and man; He energizes in intimate correspondence with the reality of Fatherhood and Sonship as revealed in Christ. The energy of the Spirit is so closely conditioned on the personality and work of Christ that the Son and the Spirit are spoken of interchangeably as to their presence, their indwelling, their renewing and sanctifying power.

There is a limit to the understanding of the person of Christ. The limit is on the side of speculative or metaphysical ideas of the mode of absolute being and manifestation. On the ethical side Jesus stands clearly revealed. The true law of life, the Divine purity, righteousness, and love, the trust and obedience of Sonship, the revelation of the Fatherhood of God, are clear, warm, aglow with beauty and glory. The life, which was the light of men in its reality, its blessing, its life-giving power, is the gift of God for our good, and may be received as the gift of God to eternal life, whatever philosophical theory of the person is held, or indeed if no definite theory is held.

Some reference must be made to the pre-existence of Jesus. That the identical being who was the historical Jesus was transferred unchanged from one world to another no one would think of believing. His body was a new existence by means of reproduction in the human species. But He came forth from God. His very existence and being are Divine. Under human conditions, and at a given time, He embodied the reality of a Sonship which is eternal in the Divine nature. To say that He came down from heaven merely means that He came from God, who is as truly and constantly on earth as in any part of the universe. Time and space figures cannot properly be applied to the absolute and infinite.

The belief in the Divinity of Christ is as reasonable and as necessary now as it ever has been. The ideal of humanity is still far from being realized. The powers of evil are great. The law and the spirit of Christ are still the hope of the world. God in history and in humanity is not a God of the past, but of the present and the future, ever revealing Himself in Jesus Christ, who is the same yesterday, and to-day, and for ever. The entire truth is summed up in the phrase, "For the Life was manifested, and we have seen the Life, and bear witness, and declare unto you the Eternal Life which was with the Father, and was manifested unto us."

THE NIMBUS AND AUREOLE. By ELLIS SCHREIBER (*The American Catholic Quarterly Review*).—The glory of God is of two kinds—essential and accidental. The essential consists in that absolute will of God which has, of necessity, been fulfilled from all eternity, and will be fulfilled to all eternity. The accidental is that manifestation of His essential glory which it is the object of creation to promote, although, in itself, it cannot add anything to the infinite glory which He has in Himself. Every external work of God brings to Him accidental glory. To increase this accidental glory is the end and object of man. One special form of this accidental glory of God consists in that brightness, cognizable by the sense of sight, whereby God, who is in Himself light, uncreated and eternal, vouchsafed of old to give a sign of His more immediate presence amongst men. The idea of visible light has always been intimately associated with the person of the Deity. The conviction that the nature and essence of God is ineffable light was a principle lying at the bottom of the Jewish religion. The dogma and ritual of the Christian religion both maintain the same truth that the Jews so firmly held. In the Creed we express our belief that

the eternal Word is Light of Light, as He is God of God. In the ceremonial of Divine worship artificial light is habitually used as a symbol of the celestial brightness of God's presence. When the Church emerged from the catacombs, the lights which had been needed to illumine the subterranean chapels were retained in the sunlit basilicas of the city.

We know, moreover, that the glory of which God is the source and centre is communicated to the spirits who are in His presence, and whose privilege it is to gaze continually on His Divine beauty. The author affirms, and gives illustrations of his assertion from the traditions of the saints and martyrs, that it is not only to the disembodied spirit that this lustre is imparted. His Bible illustration is the shining face of Moses, for which a veil was needed. The pictorial representation in Christian art of the light emanating from the Deity, and communicated to the persons of eminent sanctity, is called the nimbus, or the aureole.

The nimbus, according to its etymology, ought to possess the characteristics of a luminous cloud or vapour. It generally is figured as an opaque, circular disc, surrounding the head. Sometimes it is nothing more than a halo; there is much variation in the form and arrangement of the rays of the halo. The nimbus is a Christian symbol suggested by pagan art, where it is frequently met with. "The idea that the dwelling-place of the immortal gods was the centre of eternal and unfailing light, and that their presence amongst mortals was accompanied by a visible and material glory, was a universal and firmly-rooted belief amongst the ancients." This conventional ornament, given at first by the Greeks and Romans to the gods, was extended to the effigies of the emperors, after they began to claim Divine honours. In the East, where the saints of the Old Testament are far more venerated than in the West, the nimbus was given with great prodigality. It is assigned to all manner of quasi-sacred personages, and even to bad men, such as Pharaoh, Achan, Saul, Herod, and Judas.

The nimbus does not appear as a peculiarly Christian symbol before the sixth century. Then it was adopted by Christian art as a token of special sanctity, as a pictorial representation of the never-fading crown of glory promised as the reward of supernatural virtue and eminent holiness. The seventh and two following centuries witnessed the transition from the almost complete absence of the nimbus as a Christian symbol to the constant use of it in its spiritual signification of the Divine glory, the light of heaven. The images of the Persons of the Holy Trinity were the first to be thus distinguished, and the sacred humanity of Christ after His ascension, or in the scenes taken from His life on earth wherein His miraculous power was manifested. The angels came next in order, when depicted in their character of celestial messengers to mankind. Somewhat later the nimbus is given to the Blessed Virgin, and to the Apostles. In Byzantine art the growth of the cultus of the Mother of God may be traced—especially after the Council which suppressed the Nestorian heresy—by the nimbus assigned to her, and not to the Apostles.

Although the most usual form of the nimbus is that of a circle or disc of solid metal or burnished gold, it also assumes other shapes, and varies in colour. Sometimes the disc is suspended above the head, and then it is an oval, or circle seen in perspective. Up to the twelfth century it was frequently semi-transparent, indicating that the artist meant to represent a luminous irradiation; and as the clouds take colour from the sun's rays, so this glory—pictorial light—assumed the different hues of the spectrum. Gold is, however, by far the most prevalent, as being the most like to light or fire; it is almost invariably used for the Divine Persons, and also for the principal saints. The Old Testament saints often have a nimbus of silver. In the

twelfth century, or thereabouts, the nimbus frequently assumed the form of a broad golden band, a circlet surrounding or suspended over the head. When it is of a square or oblong shape, this denotes that the person to whom it is given was living at the time the work was executed; for the circle is symbolic of eternity, the square being the symbol used by ancient geometricians for the earth, and the circle for heaven. The triangular form, which does not appear until a later period, is reserved for the first Person of the Holy Trinity; sometimes rays issue from each side of it. Very frequently the nimbus is ornamented with various devices. A cruciform nimbus, either with or without the circle, now peculiar to the Saviour, was formerly appropriated to all the three Persons of the Godhead, to distinguish the Creator from His creatures. The disc is intersected by bars increasing in width at the circumference, which, meeting in the centre, cross at right angles, thus forming what is called a Greek cross. Possibly, the cross or transverse rays in the Divine nimbus are expressive of the eternal sovereignty of God extending in all directions. The ignorance of artists often leads to the Divine Persons being depicted with a plain nimbus; and this happened often in the infancy of Christian art. A contrary and much less common error is that of representing an ordinary mortal with the crossed nimbus. The nimbus is also given to allegorical figures, such as the cardinal and theological virtues.

The aureole appears in Christian art somewhat later than the nimbus, and is quite distinct from it. The nimbus encircles the head, the aureole envelopes the whole figure. The origin of the aureole is traced by some writers to the images within bucklers, *imagines clypeatae* of the Romans, in which a bust or half-length figure stands out in relief from a round or oval shield. These were suspended in the temples, and may have suggested to Christian artists the idea of placing the head or figure of a saint in a medallion or blind window in Churches, as was often done. In one of the mosaics, St. Mary Major, the aureole takes the character of a solid shield, protecting the persons of Moses and Aaron from the stones hurled at them by the adherents of Kore. As a rule the aureole is the distinctive attribute of the glorified body. Rarely found in heathen art, in Christian iconography its use is exclusively restricted to the Persons of the Holy Trinity, to the Blessed Virgin, and to the souls of the just represented under the symbol of a child unclothed. Scarcely a single instance is known of the aureole being given to angels. The aureole is a sign of apotheosis, being rightfully given to none but those who have entered into the *locum pacis et lucis*, into the brightness of celestial glory, of the eternity to which the Christian looks forward, and in the light of which he ought to live.

CURRENT CANADIAN THOUGHT.

JONAH, THE FUGITIVE PROPHET. By Rev. W. QUANCE (*The Canadian Methodist Quarterly*).—This book is now being made the battle-ground of the critics, and the various positions taken by what is called the "Higher Criticism" can be effectively presented, and effectively dealt with, in connection with it.

We should not be alarmed because the literature of the Scriptures, whether of the Old or New Testaments, is being subject to the keen and searching analysis of

the literary or historic critic. In no previous period have the books of the Old Testament been subjected to such searching investigation as at present. And whatever may be the final outcome, or residuum, of proved and generally accepted facts concerning the Old Testament, there is not a doubt that many of our traditional beliefs will have to be greatly modified, and others completely swept away.

What is the character of the Book of Jonah? Is it history or parable? Autobiography or prophecy? Reality or symbol? Is it "a legend attached to the name of the historic Jonah, and worked out into spiritual lessons"? Dr. A. B. Davidson says, "It is not a prophecy, but an historical episode." Dr. Ladd calls it, "A composition designed by its author as allegorical and didactic upon a certain basis of historic facts." Dr. Farrar thinks it is "a magnificent specimen of moral allegory devoted to the noblest purposes." Dr. Cheyne thinks it probable that there is a mythic element in it. "I do not mean that the story is itself a popular myth, but that the author of Jonah adapted a well-known Oriental mode of expression, based upon a solar myth. Paul Kleinert, in Lange's Commentary, regards the book as symbolical; a symbolical representative of Israel in his mission, his failure, and his reluctant though partial fulfilment of his mission.

The principal grounds on which the historical character of Jonah is questioned are (1) the character of the supernatural in the narrative; (2) the fact that the book contains several words which are of Aramaic origin; (3) the use of the Psalms in Jonah's prayer. Objection need not be taken to miracles at all, but it may be urged that the particular miracles of this book are out of harmony with other miracles of the Bible, and are in harmony with legendary and apocryphal miracles. It will at once be seen that we must decide in regard to the historical character of the book, before we can be prepared to examine the narratives of miracle recorded in it.

It is usual to assume that the reality of the miracle of the fish is settled by our Lord's reference to it; but this raises the question, "How far must we look upon the view of Jesus concerning the Old Testament as a critical one? And how far are we bound in critical questions by His implied view of such questions? Did Jesus give Himself out to be a *savant* or a scholar? Did questions of pure science, of archaeology, of literary criticism, and of history, enter into the province of His authority? Did not Jesus in these matters speak as those about Him?

As to the Aramaic forms of speech found in the book, Dr. Pusey says there are only eight words which can be pressed into the service of the linguistic critic. The following is Pusey's account of those eight words: "Three are naval terms, and since Israel was no seafaring people, it is in harmony with the history that these terms should first occur in the first prophet who left the land of Israel by sea. So it is also that an Assyrian technical term should first occur in a prophet who had been sent to Nineveh. A fifth word occurs in Hosea, a contemporary of Jonah, and in a Psalm of David. The sixth is an abridged grammatical form of a Phœnician, and not an Aramaic, word; was used in conversation, occurs in the oldest proper names, and in the northern tribes. The seventh and eighth do not occur in Aramaic in the meaning in which they are used in Jonah." It has further been said by Redford, "Had it been composed after the time of the Captivity, it would have been full of Chaldeeisms, but, as it is, there is not one instance which can be made out."

As to the use of the Psalms in Jonah's prayer, it must be admitted that the prayer, as we have it, is not original—it is in the nature of a literary mosaic, and it is not such in its form or matter as would be likely to be uttered in extreme danger, or in the presence of death. It bears all the marks of a poetical composition. It is easy work first to assume that all the psalms are Exilic or post-Exilic, and then argue that

a poem which quotes from post-Exilic psalms must itself be of still later date. This author suggests that Jonah's hymn may have been the original from which some of the expressions found in the other psalms were taken. And the *Speaker's Commentary* says that "internal criticism furnishes no sufficient ground for determining, with any preponderance of probability, which in each case was derived from the other. The internal evidence supplied by the hymn taken altogether, so far from proving a late era for the book, strongly favours the belief that at least this portion of the book was written by Jonah himself."

The objection to the account of the repentance of the Ninevites is thus stated by Dr. Driver: "The sudden conversion, on such a large scale as is evidently implied, of a great heathen population, is contrary to analogy; nor is it easy to imagine a monarch of the type depicted in the Assyrian monuments behaving as the king of Nineveh is represented as acting in presence of the Hebrew prophet. It is remarkable also that the conversion of Nineveh, if it took place upon the scale described, should have produced so little permanent effect, for the Assyrians are uniformly represented in the Old Testament as idolaters." The author thinks that the answer to this objection may be found in Rawlinson's supposition that the mission of Jonah took place during the reign of Asshur-dayan III. (B.C. 771-753). That was a depressed time for Assyria, a time of luxurious ease, when moral evils abounded, and the sudden warning was likely to influence them then as it would not when the nation was prosperous. Of course this explanation depends on fitting the dates together; but even if this can be done, the likelihood of a foreigner speaking in the name of a strange God producing such an effect is still difficult to believe. Dr. Farrar tries to help the removal of the objection by reminding us that "Jonah was seconded by a preacher of infinite power—the preaching of conscience, the 'voice of God in the heart of man.'"

Mr. Quance proceeds to discuss the aim and purpose of the book, and the place it fills in the unfolding process of Divine Revelation. Bleek is to the point when he says, "In no book of the Old Testament is the all-embracing fatherly love of God, which has no respect of person or nation, but is moved to mercy on all who turn to Him, exhibited with equal impressiveness, or in a manner so nearly approaching the spirit of Christianity." It may fairly be urged against objectors on the ground of Jonah being a foreigner, that "while Judaism was undoubtedly separated by a great gulf from the polytheistic systems of the heathen nations around, still there was an underlying basis of natural religion, or remembered tradition, which enabled a messenger in proclaiming truth which appealed to the conscience and to the deepest heart of man, to wake up slumbering echoes there which would produce a very great effect, especially if the attendant circumstances were of a character to lend power to the natural fears of the multitude."

The last word has not yet been said on the question of the character and date of this book. Whether the arguments for or against its historical character prevail in the end, reasonable men will persist in asking whether it is worth while to contest the point. The Divine inspiration can use the imagination of man as well as the memory of man; and the religious teachings of the book are precisely the same whether the book be regarded as fact of history or poetical creation.

PSYCHOLOGY—ITS DEFECTS. By Rev. W. H. MOORE, D.D. (*The Canadian Methodist Quarterly*).—Why is it that this science—the science of mind, of consciousness, of ourselves—so uniformly baffles the thinkers of this age as it has done the thinkers of all ages? It has made little advance since the time of Aristotle; why can it not be

wrought into a complete body of truth, at least in its fundamental elements, and made to stand forth in the daylight of intelligence? This has not yet been done. Hume, Reid, Kant, Hamilton, Mansell, J. S. Mill, Wentworth, Bledsoe, Wheedon, and others, have made contributions to this science, but they left gaps behind them which have not been filled, and contradictions which defy reconciliation. Dr. Moore thinks that confounding the terms *Feeling* and *Sensation*, and consequently using those terms interchangeably, has led to serious perversions of the truth. Mansell alone discriminates between them, but he then drops the subject. We need to see in a clear light, first of all, the facts of the mind as distinguished from what is external to the mind, then their natural or logical relations, and then out of these will emerge the properties and powers of the mind as a whole. Instead of such presentation, we are generally treated to a confused, heterogeneous, conglomerate mass of thought, feeling, and sensations.

It is a mistake to confound feeling, emotion, and passion with sensation. By feeling is meant love and hate, joy and grief, hope and despair, trust and fear, desire and aversion, delight and jealousy, &c. As phenomena belonging to the realm of sensation, we may mention heat, cold, hunger, thirst, taste, smell, touch, muscular action, &c. And we affirm that these are certainly affections of the organism—the body—not of the mind. Sensations and feelings have nothing in common—the one class of phenomena belongs to one realm, and the other class to a different realm. The origin and root of the one class is in the mind—is, in fact, the only expression a part of the mind can make of itself; the origin and root of the other class is in the organism—the body—outside of the mind, and no part of it. Feelings are in part expressions of the functions of mind cognized by consciousness; sensations are expressions in part of the functions of the body, *cognized by the mind as phenomena external to itself*; and to mix and confound the two classes of phenomena as one is to reduce both mind and body to an unintelligible chaos.

Our psychologists have regarded man as a dual being compounded of two substances, spirit and dust. For this gigantic blunder there is no excuse. Its acceptance by Christian authors was the triumph of materialism. Extended material substances can be mixed together, or united in chemical union, but the notion that unextended mind can in any way be subjected to the operation of physical law, logically denies its existence as a substance of the spirit order.

According to the Bible, the man is a "living soul." St. Paul treats the body as the "tabernacle" in which the man dwells. All through the philosophy of Plato this conception of man is set forth. To us it seems to be a self-evident truism that man is an indivisible, unitary spirit substance, or nothing but a transient phenomenal appearance. Man, considered as an intelligent Ego, is a being of the spirit order, at present dwelling, as Job says, "in a house of clay," and the proper realm of his activity is thought, volition, and feeling. His relation to his body is the relation of a master to a servant. To cognize himself—the Ego—he looks into consciousness, not into his hands, or feet, or blood, or flesh, or any physical organ. There is, indeed, an intimate and powerful sympathetic relation subsisting between the mind and body, but such action and reaction demonstrates that two related substances are in the field.

That the mind is not the life of the body is clear from the following considerations: (1) The life of the new-born infant is manifest in the perfect organism of its body, and yet the body has never felt the effects of its own active mind. At this stage of its being its mind is but in an embryo condition. (2) In cases of the extreme softening of the brain, the mind is inactive and apparently absent, and yet the vital functions

of the body often continue unimpaired for years. (3) Animal life gives to birds, beasts, and insects perfect organisms in the absence of a human intellect. Such mind as the frog, rabbit, and pigeon may have, may be taken away with the cerebral brain, and yet the life of the body remain unaffected for a long time. (4) No form of vegetation can exist in the absence of some kind of initiating life, or continue after the life is destroyed. Life, then, of different kinds or orders, is the builder and conservator of all organic bodies—vegetable, animal, and human.

In the case of man, the life of the organism, as its builder, acts as an intermediary between mind and matter, and is no part of either. The life of the body is the seat of all sensations, as the mind is the seat of feeling or emotion. There is no crossing from the one realm to the other. Each may act and react upon the other, but neither ever forsakes its base of operations. Mind can never do the work of the life of the body, nor the life of the body the work of the mind. Mind and the life of the body are two distinct but closely correlated realms. To confound them, or in any way reduce mind and life to unity, is to turn creation back to the confusion and darkness of chaos. We want a psychology which shall be a new reading of nature in the light of consciousness.

CURRENT GERMAN THOUGHT.

DIVINE PROVIDENCE AND INDEPENDENCE IN THE CREATED WORLD. By A. BREITHAUPT, Granssee (*Beweis d. Glaubens*, Sept. 1892). Conclusion.—II. If we assume, as we must, the action of Providence and the action of natural forces, how are these related to each other? The action of Providence has been explained by the Lutheran idea of *concursus*, according to which every effect is equally the result of the working of Providence and of natural causes, and by the view that the part of Providence consists in grouping or combining different factors at the right moment. The first view supposes, not merely an indirect, but a direct action of Providence, which would make God responsible for moral evil. Indirect action is certain; for, as Martensen says, "The vital energy in free created powers is in its inmost essence God's gift." The second view is too limited an account of Providential action. To ascribe to Providence merely this power of grouping, while denying all direct action on the elements combined, would make life and nature a perpetual miracle. We must, therefore, hold fast the possibility of an inner influence of God on all created powers, this influence taking different forms according to the nature of the powers influenced, free or otherwise.

What, again, as to the working of these independent powers? How are they related to Providential government? It might suffice to say that by their means, *i.e.*, using them as instruments, Providence accomplishes its plans. Their capability of use by a higher power is an excellence rather than a defect. But we have experience to guide us. All man's action in the various arts of life consists in such use and control of the natural powers of the world. In this use natural powers find their highest end. The action of Providence is analogous in kind, though higher in form. Even man's power of freedom is subject to law—God's laws of morality, habit, character. Man cannot obey or disobey and remain what he was before. He may

rise until he gains the freedom which is above the peril of sinning, or sink until he loses the power to repent. That is, human freedom is indirectly subject to God's power. And if indirectly, why not directly also? We cannot explain this, as we cannot explain many other things; but it is not incredible or inconceivable. Yet man's freedom retains its nature. He is never forced to do right: his good and his evil remain his own. We thus conclude that "both as regards human freedom and the sphere of nature, there is no contradiction between the rule of Providence and the exercise of independent finite powers; that, on the contrary, the entire life of the world is of such a kind that it can only be adequately explained by a constant co-operation of both factors in every field; and that neither is the rule of Providence hindered by the creature's independence, nor the working of the creature's independence interfered with by Providence."

III. So far, the physical side of the problem. The moral side is far more difficult. The chief difficulty is not the mere fact of sin, the possibility of which is implied in the gift of freedom, but its tremendous power, the sorrow and ruin which it entails now and hereafter. We can scarcely wonder that pessimism, which knows nothing of revelation, asserts that it would be better not to be than be. It is no reply to say that these effects follow by law, or by the abuse of freedom. Was God bound to preserve a fallen world in existence? It is true, indeed, that if one race had been brought to an end, and another created, the same possibility of an abuse of freedom would always have remained; so that there is no help this way. We are reminded of the pleasure and happiness which exists in abundance; still this is no more than an alleviation. We might perhaps rest in the idea that God created man solely for His own glory, and this end will be secured in any case. But what a view this would give us of the Divine character! "We should have lost the holy, gracious, worshipful God, and put in His place selfish, heartless omnipotence. With the exception of Calvin, who at least with the inexcusable logic of his predestination-theory touches on this thought, we find it only on the ground of heathenism or of an unbelieving Christendom. Such a being our God is not. And the Bible, high as it puts God's glory, knows not such an idea. Its God is love. And although it puts the end of creation at last not so much in the revelation of His love as of His glory, love is yet the noblest pearl in the crown of His glory; and an end of the world in which this love did not find perfect expression might be anything else, but it would not be Biblical."

The solution of the world's riddle is Redemption. Redemption was part of the original plan of the world; it embraces all mankind; even such things as suffering and the prevalence of sin indirectly aim at redemption. The first principle is clear from those passages of Scripture which place the counsel of redemption "before the foundation of the world," and "before times eternal." "And if redemption was designed from the first, we need not stumble at God's permitting sin, and its consequences, provided the redeeming plan extend as far as the ruin which attends sin." We thus make the purpose of redemption dependent on the actual entrance of sin. Otherwise we should make sin itself a part of God's world-plan, which would be repugnant to God's nature. That the Logos was to become man in order to perfect humanity, was unconditionally included in the world's purpose. But the form of the incarnation depended on whether sin became a fact or not. In this sense we may accept Osiander's saying: "Etiam si homo non peccasset, deus tamen incarnatus esset, licet non crucifixus."

In the second place, over against the universal extent of sin and its penalties must be placed the universal possibility of salvation. The first is taught by experience, and such Scriptures as Rom. v. 12, and John iii. 6. The second fact is just as

certain, and it effectually removes the difficulty raised by the first. "This universality of the Divine purpose of redemption must be maintained by us, despite all objections raised by the defenders of a twofold predestination, especially Calvin. Fundamental, transparent utterances, like John iii. 16, 1 Tim. ii. 4, and 1 John ii. 2, still more comprehensive passages like Col. i. 20, and Eph. i. 20 ff., also Rom. v. 18, and 1 Cor. xv. 22, leave no doubt. Not, of course, that all are actually saved, for since the possession of salvation depends and must depend on faith in Christ, to assert this is to annihilate human freedom. Whether human souls will actually reject for ever God's grace we cannot say *a priori*, but that it is possible lies in the very idea of human freedom and moral development." The universality of God's purpose also implies a universal possibility of acceptance or refusal on man's part. This also we must assert, in spite of Calvin. "Scripture knows only such sinners, with exceptions, on whom it calls to repent and believe; but to do this implies that the man so called on can obey; otherwise, would not Scripture use words to conceal its thoughts? . . . It is indeed impossible to man to believe and grow in faith apart from God's grace; but whether, when grace seeks him, he allows it to work, depends on his own choice. Since even these cases of hardening by unbelief are a fruit of human freedom, which could believe but will not, we may assert as a fact that all sinners are capable of redemption, and consequently the universality of God's redeeming purpose is fully confirmed by the actual state of sinful humanity."

Again, the miserable consequences of sin often become the means for working repentance, not, perhaps, so much in the first as in the later stages. As long as strength remains firm and pleasure lasts the sinner is confirmed in evil, but afterwards he is led to see the folly and guilt of his ways, as in the parable of the prodigal. This, of course, does not necessarily follow; man may continue impenitent to the last; but it is often the case. The writer of the paper holds also the possibility of repentance after death, and so thinks that death itself may lead in many cases to conversion and salvation. "We strongly maintain the possibility of the offer and acceptance of salvation beyond the earthly life in the case of all who have not come to final decision in this life, although we concede that the teaching of Holy Scripture on this point is not altogether clear." Passages like Matt. xii. 32, John xv. 22, 1 Peter iii. 19, 1 Cor. xv. 21-28, are referred to, but they need a good deal of pressure to yield the view advocated.

THE VULGATE BIBLE.—*The Theol. Litt. Blatt* for Nov. 11 reminds us that Nov. 9 was the tercentenary of the present Vulgate version. "On Nov. 9, 1592, Clement VIII. signed the edict, according to which all reprints of the Latin Bible thereafter were to be an exact reproduction (manifest misprints excepted) down to the smallest details of the edition published with his authority (*cujus exemplaris forma ne minima quidem particula de textu mutata addita vel ab eo detracta inviolabiliter observetur*). Booksellers and printers who violated these injunctions are threatened with the major interdict; church authorities are required to see to the careful observance of the law; and all existing privileges to the contrary are declared obsolete. Thus the form of the Latin Bible, after centuries of oscillation, found a conclusion, but certainly not in the interests of truth. For still to-day (*e.g.*) Gen. iii. 35 must be printed *ipsa conteret caput tuum* (although permission is given to use a critical apparatus), and still to-day even the theological teacher must at least officially base his lectures on the Vulgata text, save that many are content with merely reading that text, and actually expound the Hebrew and Greek. It is a long history, that of the Latin Bible, since its first beginnings, which go back perhaps to

the middle of the second century. The first revisions of Jerome, first of the Psalms (Psalterium and Gallicanum) and Gospels, and the complete remodelling of the Old Testament from the Hebrew text by this Father; next the transition-period of two centuries, until this translation found general acceptance and became actually the 'Vulgata'; again, the corruptions and interpolations from the old version which crept in on this general acceptance; the labours of Alcuin and later writers to restore Jerome's text; the first printed copies of the Latin Bible; the impulse given by the Tridentine Council to the forming of a better edition; the labours of the Popes Pius IV., Sixtus V., and finally Clement VIII.—this entire history not merely presents to the special inquirer in theology many perhaps insoluble problems (*e.g.*, whether the pre-Jeromian version was really only *one*, often altered in the course of time, or more probably, whether a great number of independent versions at least of separate books existed, to one of which, called the Itala, Augustine gave the preference), but it is also of the highest importance for the exposition and textual criticism of the Bible; nay, it has an important linguistic interest. For the Latin of the Bible and Church became an independent tongue, an abomination indeed in the eyes of the pedantic Ciceronian pedagogue, but in point of fact a vigorous idiom, a necessary and new vessel for new religious truth. Out of it the modern Romance tongues grew, so that even the modern philologist finds here a fruitful field for grammatical, lexical, and phonetic investigations." Attention is called to a tractate written on the subject by E. Nestle: "Ein Jubiläum der lateinischen Bibel" (Tübingen).

THE NICOLAITANS. By LEONHARD SEESEMAN, Pastor at Kursiten, Curland (*Theol. Stud. u. Krit.*, 1893, No. 1).—The Nicolaitans troubled three out of the seven Churches of Revelation—Ephesus (Rev. ii. 6), Pergamum (ver. 15), Thyatira (vers. 20, 24). In the first case they are simply named; in the second they are named, and their doctrine is compared to that of Balaam in two respects; in the third they are not named, but are recognizable by the same two features, and their influence is compared to that of Jezebel. The Nicolaitans of ver. 6 are scarcely identical with the "evil men" of ver. 2, for in the latter case aorists are used, in the former the present tense. In ver. 2 the danger is past, in ver. 6 it is present. It is easy to see why Balaam is referred to; the practices of the Nicolaitans are similar to those he recommended. His "doctrine" is not some formal teaching, but his counsel. Some have thought that Nicolaitans is not a real name, but merely symbolical. Symbolical of what? No one can say. No hint of this kind is given in ver. 6. On the other hand, in ver. 20, the Old Testament Jezebel seems certainly to be used as a symbol of the Nicolaitan sect or heresy. Whether a woman was actually the leader in the evil business is uncertain. It scarcely seems necessary to assume this, as the symbolical explanation is appropriate. The notion that Jezebel was the wife of the angel of the Church may be put aside at once. A second Old Testament example, like the one in ver. 14, is natural. "As they say," ver. 24, *i.e.*, the Nicolaitans. The mention of "burden" probably alludes to the boasted freedom or licence of the sect. It will be observed that the two characteristic evils mentioned in all three accounts are among those forbidden by the decree of the Apostolic council (Acts xv. 29). Some have wished to interpret these marks figuratively of spiritual idolatry and unchastity, but without reason in the text, as others have understood by "fornication" marriage within forbidden degrees. We have to do with actual unchastity and participation in idolatrous feasts, and this was only possible among Gentile Christians.

Asia Minor, where these Churches were situated, was the scene of St. Paul's labours. Can we find any connection between Nicolaitan errors and Paul's teaching? We can. Paul had taught emphatically the Christian's freedom from the law. Nicolaitanism was the abuse of this teaching, it was essentially antinomianism. Paul expressly warns the Church of Ephesus against false teachers (Acts xx. 29); he evidently saw the germs of the error already in existence. It only needed the removal of his personal influence for the development to be seen. We do not indeed find any express mention of Nicolaitans elsewhere in the New Testament, but there are references to kindred errors (see Jude 4, 8, 10, 11, 19; 2 Peter ii. 18 f.). If we suppose these Epistles to be written about 65 A.D., and to be addressed to Churches in Asia Minor, it is not difficult to believe that a few years would suffice for these errors to be taken up by a sect. About 68 or 69, then, is the probable date of the rise of the sect.

Among the later writers who mention the sect the two chief are Irenæus and Clement of Alexandria, who write independently, and whose accounts differ widely. Irenæus's chief work belongs to the last quarter of the second century. It will be remembered that in his early life he had known Polycarp of Asia Minor, who was a disciple of John. His account tallies exactly with that in Revelation as to the two evil features, and he adds that the sect sprang from and was named after Nicolas, one of the Seven in Acts vi. He says of them also, *qui indiscrete vivunt . . . nullam differentiam esse docentes in mœchando et idolothyton edere, &c.* In another place he accuses them of holding the error first sown by Cerinthus, an early Gnostic, which he proceeds to describe. This can scarcely mean that they were full-blown Gnostics, but one of the Gnostic opinions may well have been theirs. Gnosticism held that Christ, the Son of God, fell on Jesus at His baptism and left Him before His death, because a heavenly nature like His could not suffer death. According to John, one of the marks of the antichrist, already in the world, was the denial that the Son had come "in the flesh"; He came by water "in water," but not "in blood" (1 John v. 6; see iv. 2, 3, and ii. 22). If the Johannine Epistles were written towards the close of the first century, the Nicolaitans may have further developed in their views. Is there an allusion to them in chap. ii. 19?

Clement's reference is less definite. It is given in a work dating about 200-203. He evidently does not believe that the sect originated with the Nicolas of the Acts. "They say that they follow Nicolas." While charging them with the worst licentiousness, he says that they misunderstood reported sayings and acts of Nicolas, which he proceeds to vindicate. A doubtful tone pervades his account—"they say" (*φασί*), "I learn," "I think." The account of Irenæus in its simplicity and directness bears the stamp of truth. He does not give his authority, but it is impossible to suppose that he would speak so definitely without good reason. Clement's account, on the other hand, does not inspire confidence. He recounts, as authentic, a story of Nicolas putting away his wife, "because, I think, he was unwilling, according to the Lord's saying, to serve two masters—lust and God," a touch of early asceticism.

Later writers depend in their references to the subject on the earlier ones, and give us no additional light. The disposition was to father Gnostic tenets generally on the Nicolaitans. Tertullian's two references in his *de præscr.* and *de pudic.* are based simply on the Book of Revelation, only that he mentions a heresy of his own day, "Gaiana hæresis," which was a revival of Nicolaitanism. Hippolytus (*Philosophumena*) is more diffuse. He speaks confidently of Nicolas as the author. Nicolas, he says, fell away from the true doctrine, and spread the two evil doctrines

mentioned. He also ascribes a fully developed Gnosticism to Nicolas, a gross anachronism. In another work he makes Nicolas teach that the resurrection is past, so denying a bodily resurrection. This we know was an early error (2 Tim. ii. 17, 18), although Hippolytus is guilty of another anachronism in making Hymenæus and Philetus disciples of the Nicolaitan sect. Epiphanius also gives long accounts of the subject, but supplies nothing new. The holding of the same views by different bodies is far from proving a common historical origin or outward connection. They often have a common root in heathen associations, but nothing more. The writer gives references in later writers still, but they are of little value.

Herr Seesemann thinks that the sect did not continue in a separate form beyond the close of the first century. Eusebius speaks of it as lasting only a short time. Irenæus, who was probably born about 115, writes as if it belonged to the past. Its doctrines may have continued longer, but in other combinations and under other names. The relation of the sect to Gnosticism has been greatly exaggerated. It may most justly be described as one of the many precursors of that diversified system. The germs of Gnosticism go back undoubtedly to Apostolic days, but nothing more. The tendency to identify Nicolaitanism with Gnosticism has led some (*e.g.*, Kurz) to adopt the notion of two sects of the name, the earlier one of Revelation, and a later one corresponding to the Gnostic Nicolaitanism of Church Fathers like Hippolytus, but without reason. The testimony of Irenæus disposes of this notion. "We accept but one heresy of the Nicolaitans, arising about 68 or 69, and disappearing again in this form toward the end of the first century."

LUTHERAN VIEWS OF INSPIRATION. By Pastor L. STAHLIN, Bayreuth (*Neue Kirchl. Zeitschrift*, 1892, No. 7).—In the course of an article on "Christianity and Holy Scripture," the writer gives an account of Lutheran views, past and present, on this subject. It seems often to be assumed that lax views on inspiration, such as are not unknown in this country, are universal in Germany, but it is not so. The tendency, indeed, in Germany, even among the orthodox, has always been towards freer views, a tendency initiated by Luther himself. But the opinions of the great majority of Lutheran believers are not very different from those of other Christian Churches, as Herr Staehlin's article shows.

The Lutheran and Reformed doctrine of inspiration of the seventeenth century, which has been called the age of Protestant scholasticism, was exceedingly hard and inflexible. The great dogmatists like Gerhard and Quenstedt, and the creeds, taught verbal and literal inspiration in the harshest form. Even the Hebrew vowels, the signs of which were not invented till later days, were said to be inspired. This doctrine, with its extreme consequences, is traced to the identifying of revelation and the organ of revelation, and to the refusal to acknowledge any mode of Divine teaching but of Scripture. The writers of Scripture were simply God's hand and pen; they were not really authors, but writers at Divine dictation. The human factor was thus suppressed. Such a view, while professing to magnify inspiration, really abolishes it, because, as the word indicates, inspiration is an inward, spiritual thing. Mere capacity for writing at another's dictation is not inspiration. Yet the writer acknowledges the energy with which this doctrine asserted, even exaggerated, the Divine character of Scripture. We have seen the same exaggeration in regard to Christ's person. "The old dogmatists by treating this truth in a one-sided, abstract way, apart from the concrete unity in which it is united with its counterpart, and pushing it to an extreme, bring it into contradiction with itself."

It was a misfortune that the dissolution of this old dogma was brought about by

means of Rationalism, because Rationalists, while casting away the accidental error, cast away also the essential truth. "A more normal course would have been, if the dogmatic doctrine had been led by an internal movement out of its own resources to go beyond the inadequate form in which it had been temporarily fixed, to liberate it from itself, and attain a true and more adequate expression of its meaning." "So far as Rationalism protested against untrue forms it was partially in the right; in this sense it even fought for the truth. But so far as it did not preserve the bases of sound progress, but worked against such bases, it was an element of revolutionary destruction." In the present century a new theology has sprung up, closely followed by a new Rationalism, "which works with more comprehensive and effective means, and which seems more plausible as a system of truth and reconciliation, as it has learnt something from history, avoids many of the weaknesses of the older Rationalism, adds to its resources many positive elements, especially from Schleiermacher's system of doctrine, and despite all its leaning to the realistic and empirical tendency of the age, seems also to meet the ideal and religious needs of the heart, and to have on its side the humane and historical spirit of the day." Its tendency is to accentuate the human and historical side of Holy Scripture. Rationalism now goes to the opposite extreme to the old orthodoxy, treating the Bible as the product of free human activity. "However it may celebrate the incomparable worth of the Bible, it remains a human book. As such, it shares in the frailty of everything human, and is laden with the defects and failings inherent in all human work; inspiration and immunity from error are things of the past."

This brief review brings to light the duty of the present to unite the factors kept apart by former extremes. Some would fain return to the old dogmatic position, but this is impossible, and, if it were possible, would divorce the thought of the Church from the thought of the times. Salvation is not to be found in that direction. The aim of the dogmatists was right enough; their error was less harmful than the opposite one; their method was at fault. The writer then enumerates some signs of the human element in Scripture—its gradual progress, the use of the ordinary methods of authors, the resemblance of Scripture history to other history, the different styles. "All New Testament writers write the Greek of their time. And their writings are mostly occasional, and bear the stamp of the occasions which gave rise to them. They speak from their age to their age. So the Old Testament authors show a rich gradation of literary style, from the compact, granite-like style of Moses, to the softer, looser manner of later days. In the lyrical parts, in the psalms and elegies, the authors express their own moods, their personal feelings." On the other hand, the presence of the working of the Divine Spirit is also to be held.

No perfect definition of inspiration, *i.e.*, one doing justice to all the facts of the case, has ever been found, or perhaps ever will be. Christianity has done without one for nineteen centuries. The best definitions are merely approximations. Pastor Staehlin's remarks touch the core of the problem. "We must think of the relation of the two elements as a *living interpenetration*, so that the Divine working is realized in the human production, while the human production rests on Divine working. And this applies not merely to the matter or contents, but also to the form. We cannot mechanically separate form and matter from each other, but both are Divine and human at the same time. The sacred authors are empowered by the Spirit of God to utter what they say in these particular words found in their writings; but these words are not dictated to them, but are their own production. We have an analogy in the experience, that just in moments of highest spiritual tension the right word sought by the man, when suggested, is just as much given to him as found through his own

effort. Precisely on this unity of the two factors rests the peculiarity of the Scripture word, its inimitableness, and the fresh, living force with which it ever anew touches our spirit. It often happens that in other writings of the highest genius and worth, in continuous occupation with them, we feel the limit imposed by the individuality of the author; we reach a point where the author's particular style becomes a mannerism. Such a feeling never occurs as to the Bible; it never becomes monotonous and tedious. The reason is that here the individual element is the organ of the universal, and of an unexhausted fulness which springs from the infinite life of the Divine Spirit. We have the feeling that here something touches us which in unvarying originality flows from the infinite creative power of the Godhead itself, and which yet approaches us with an individual limitation. But we always feel also that the word of Scripture is not merely an object of mystic contemplation, but a power of God to salvation. It is the heart of eternal, redeeming love approaching us in speech."

The writer admits the possibility of error in secondary matters in Scripture, but his language is measured in comparison with much that we read elsewhere. "But if it should turn out that there are inexact, or even defective and erroneous, things in the Bible, this will not perplex us. We shall indeed always guard against hastily concluding that there is an error in any particular place, but we shall not say that the Bible is raised above all possibility of defect and error; we shall not say that if once the possibility of an error in Holy Scripture is confessed it ceases to be God's Word. We are sure that Scripture is the standard of the Christian Church, but it is so in regard to saving truth. By this we must judge how far the inspiration of the Bible extends. The Bible contains much which belongs to us, or a sphere of outward knowledge." After admitting the possibility of mistake here, he continues, "If this is conceded, the Bible is not a human book full of mistakes and errors; but we have only the freedom from error which is to be ascribed to it taken in the limitation in which it is really found, and in which alone it has a religious interest for us. The Bible remains to us the inspired record of Divine revelation, although by its inspiration the natural knowledge of the authors was not negatived, and from the latter things may find expression which are open to the possibility of error. This feature of course belongs to the servant form of Holy Writ. Even it bears the heavenly treasure in earthen vessels. But this is very far from implying that we should cease to extol the majesty of Scripture. Even of the servant form of Jesus it is said, We saw His glory, and through the veil of a servant form shines the glory of the Divine Word."

In the Old Testament especially we may learn much from criticism, and we should be thankful for every addition to our knowledge. Popular notions often need correction. What we are urged strenuously to resist is the effort to turn the Old Testament revelation into *natural history*, for in that case the New Testament will undergo the same fate. The New looks back to the Old as completion to anticipation. "We cannot resolve this previous history into a natural development without thereby pronouncing doom on the New Testament history, and declaring the Christian faith itself to be an illusion. But we are absolutely and without reserve sure of the truth of Christianity, and from this it follows that the view of Old Testament history mentioned has no truth, contradicting the essential teaching of the Christian faith itself." The writer goes on to speak of the just Nemesis which overtakes despisers of the Old Testament revelation. They lose the power to understand it; it eludes their search, and is dumb before their questionings. In presence of the frivolities of arrogant criticism "the Old Testament remains in its sacred still majesty, like the God it proclaims, surrounded with darkness, veiled in clouds, from which, however,

the entire glory of God's revelation bursts forth like lightning." The key that admits to the inner sanctuary of Old Testament revelation is a hearty Christian faith. It is a pity that once this was often found without historical knowledge—"yet, historical without spiritual intelligence will miss the import of the Old Testament."

"In what way the act of inspiration is to be defined is a question of theology, not of Christian faith. But since Holy Scripture is on one side the work of God's Spirit, and on the other its actual structure shows that it is the product of free human labour, it follows that the course of inspiration is to be viewed as *the unity of Divine influence with free human activity*. Accordingly no doctrine of inspiration will answer its purpose by which either the Divine or the human factor in the origin of Holy Scripture, or the unity of the two, is impaired."

CURRENT FRENCH THOUGHT.

THE THEOLOGY OF JULIUS KAFTAN. C. FAVRE (*Revue de Théologie*).—Of all the theologians of the present day who belong, in a greater or less degree, to the new school, Kaftan appears to us to be the one who does greatest justice to the historical revelation on which Christianity is founded, and to the requirements both of religious faith and of theological science. We freely admit that we feel bound to dissent from some of his utterances, especially on the subject of the pre-existence of Christ. But, for all that, we have no hesitation in saying that he does justice to revelation; for he regards Christianity as indissolubly connected in all its parts with the person and work of Christ—the Saviour, who "died for our sins, and rose again for our justification," acquires in his system the central place which faith claims for Him. The fact that this is so naturally recommends this theologian to the favourable judgment of the Church. We find it very interesting to observe how he is able to find a solid foundation for some of the fundamental data of Christianity in modern theological science; and it is also gratifying to see that he brings forward into full light some subjects, such as the idea of the kingdom of heaven, which are prominent in the teaching of Jesus Christ, but which, in traditional dogmatic teaching, had fallen into the background, or had been completely ignored.

In 1881 Kaftan published his work entitled *The Essence of Religion*, and in 1889 that entitled *The Truth of the Christian Religion*. The latter work is by far the more important and explicit of the two. The first half of the book turns upon dogma, and the thesis which he develops is, that it is philosophy which has determined the form of dogma, but that its substance comes from revelation. To quote his own words: "Nothing could have been further from the thoughts of the early apologists than to wish to unite Christian faith with pagan philosophy. The sole object which they had in view was to set forth and defend their conception of the Christian faith. But it is equally certain that their scientific labours, as such, and therefore the forms into which they cast dogmas, were determined by the philosophy of their time. If Tatian, Irenæus, and Tertullian condemn the philosophy of the ancients as the source of all error, this contradiction is only apparent: they assail, not the form, but the subject-matter of that philosophy." In short, a glance at patristic theology proves that the theological labours of the Fathers are on the same lines as the conceptions of the philosophers which they attack. How, indeed, could it have been otherwise?

There is, therefore, an appeal from dogmas coloured and moulded by systems of philosophy in ancient and mediæval times to the revelation which supplied them with subject-matter on which to work.

If dogmas, therefore, are to be thus accounted for, nothing can be false than to see in them the prolongation in direct line, so to speak, of the declarations of Holy Scripture. If they owe their form to the influence of variable and imperfect systems of human philosophy, they cannot be elevated to the level of authority from which the inspired writers speak to men. The fact that there are points of contact between them and the New Testament does not, counteract the human and fallible elements they contain.

Since dogmas are not a continuation of lines marked out by the Biblical writings, the Reformation has the great merit of breaking—in principle, at least—with the past, and of returning to the Scriptures as the sole rule of faith. To pretend, as some theologians do, that Holy Scripture is the first link in the development of dogma, is to make the Biblical writings no longer the sole rule of faith, but the beginning of ecclesiastical tradition.

How, then, can we conceive of the authority of Holy Scripture without, on the one hand, making it the beginning of the process of the development of dogma, which would be virtually to deny the unique character of revelation; and on the other hand, without obscuring the true character of revelation—that of the manifestation of God in Christ, and not a mere disclosure of supernatural truths? According to Kaftan, the only idea of authority which corresponds to the true contents of revelation is as follows: Holy Scripture is for us Christians the supreme authority in matters of faith; but it is not a source of supernatural knowledge: it is a collection of historical documents. Scripture has supreme authority because it contains the history of the revelation of God—the revelation which is at the foundation of the Christian Church. It is not a question of supernatural knowledge which the reason can apprehend, but rather of a revelation of God in Christ, to which our will and our whole being ought to submit. The unity of the Apostolic writings and their authority ought to be sought, not in a certain measure of knowledge common to all, but in the submission of all to Jesus Christ—if, indeed, it is true that the end of revelation is not to enrich our knowledge, but to rectify the will, and thus to control the whole of our being.

What, then, is the task of dogmatic theology? Not simply, Kaftan says, to draw dogmas directly from the Bible, for we must distinguish between Christ, the bearer of the perfect revelation, and Holy Scripture, which is the only historical document that testifies to this revelation. It is with Him rather than with it that we have to do. Christian dogmatics should not pass from faith to knowledge, in the scholastic sense of these words, but should be a simple exposition of the objects of faith. The great mistake of ancient dogmatics was in leaning upon speculative reason; setting out from ideas of the absolute, and infinite, and of causality, it professed to give a scientific knowledge of the objects of faith. In reality this conception brought along with it an impoverishment of the Christian religion. The Reformation set the nature of faith in a true light, and dogmatic theology needs to be harmonized with that standpoint. When that is done, dogmas become, not a mere department of intellectual knowledge, but a rule for the inner life of the Christian, and adhesion to them is manifested by the submission of the heart to that rule, or, at least, by an aspiration after that ideal.

It is not knowledge, as Plato taught, which confers on us the possession of the *summum bonum*. No. The highest good is found in the possession of the kingdom of heaven. That kingdom comes in with Christ. He makes us partakers of the Divine life by bringing redemption and reconciliation with God. He fills up the

abyss which sin created between God and us. His resurrection is the pledge that His work is efficacious and eternal. The task of Christian apologetics is to show that the idea of the kingdom of God, founded by Christ and in Him, is the most reasonable and attractive idea of the supreme good after which humanity longs. The old theory was, that the mind of man seeks after absolute truth; the modern, that the heart seeks after God, that the conscience wounded by sin desires a Saviour. In this way the words of Pascal find realization: "The purpose of the Christian faith is to establish two great truths, that of the corruption of human nature, and that of redemption through Christ."

We shall be glad if this imperfect sketch will have the effect of directing the attention of some of our readers to the writings of Kaftan; for the Berlin professor speaks with a weight and an authority which are bound to make his voice heard above the din of conflict which fills the theological schools of our time.

CURRENT DUTCH THOUGHT.

RELIGION AND THE SUPERNATURAL. By Prof. C. W. OPZOOMER.—Since the death of Mr. Cornelis Willem Opzoomer, on the 22nd of August last, sketches of his career have appeared in the principal Dutch magazines, both theological and literary, and his connection with the beginnings of the Modern Tendency in the theology of Holland has been once more discussed. As might be expected, the "In Memoriam" notice by Mr. W. C. van Manen, in the *Theologisch Tijdschrift* for November, is appreciative and sympathetic. Although not a theologian by profession, Opzoomer was one of the original founders of the Broad Church Party in Holland, and for many years he was in some respects the most influential exponent of its views. Born at Rotterdam on 20th September, 1821, he was educated at the University of Leyden, where he graduated in Law and also in Letters. Immediately thereafter he was appointed to the chair of Philosophy in the University of Utrecht, where for more than a generation he lectured on the History of Philosophy, Logic, Metaphysics, and Psychology. Being a man of great intellectual activity, an eloquent speaker, and a brilliant all-round scholar, he from the first attracted large numbers of students to his class-room, and the general public attended his open prelections with great avidity. By his academical lectures and his numerous publications he thus, for a long period, exercised even greater influence upon the educated classes of his countrymen than the professional theologians who were associated with him in the new movement, and most of whom have predeceased him—such men as Scholten the dogmatist, Rauwenhoff the historian, and Kuenen the Biblical critic.

But as time passed, and after a vigorous reaction had set in against the so-called "modern" theology, and especially after its advocates had become separated into divergent, if not opposing, parties, the popularity of Opzoomer began to wane, and for many years he found himself in the position of one who had outlived his usefulness, and whose influence was somewhat of a spent force. Nevertheless, not only has he contributed largely to the advancement of theological science, and done much to mould the religious life of his contemporaries, but much of his teaching has become part and parcel of the current thought of the Netherlands, and finds continual expression both in the pulpit and in the press.

It is impossible in a few pages to convey an adequate idea of Opzoomer's teaching, even in the department of religion. His writings are scattered through numerous volumes, besides countless pamphlets and addresses. He was, however, a systematic and methodical worker, and was careful to sum up the results of his arguments in clear and intelligible propositions, so that there never was any doubt as to what he was aiming at. Perhaps the two theological subjects which occupied most of his attention were the supernatural and miraculous, and the nature and essence of religion, and to these subjects the following extracts from his writings are accordingly confined.

In an introductory address to his students in which he sought to explain and defend what he called "the spirit of the new tendency," he concluded as follows:— "The list of complaints against our position is certainly large enough. But we are neither surprised at this, nor at the result. Was it not said of Jesus Himself: Behold a gluttonous man and a wine bibber? Why should it surprise us, then, if our doctrine should be represented as a doctrine of the belly, of eating and drinking? But what in fact is the ground of these accusations? Do we really acknowledge that there is nothing certain except that which is material, and which falls under the domain of the senses? The contrary is true. Alongside sensual perception we place another perception which has nothing in common with the senses; and alongside the body we acknowledge the spirit—a dualism that has been made sufficiently offensive to us by others. Do we willingly sacrifice the difference between good and evil? The contrary is true. We appeal to the moral sentiment, which is part of a man's being; and in order to judge, in particular cases, what must be called good, and what evil, we take heed to fruits, being convinced that a bad tree can never bring forth good fruit. Have we abandoned belief in the immortality of the soul? The contrary is true. Just in order that there should be room for this belief we congratulate ourselves on being able to cling to the independence and personality of the soul. Do we cast aside religion, and do we deify man? The contrary is true. Religion is as inseparable from our nature as are appreciation of the beautiful, acknowledgment of obligation, or even pleasure in enjoyment; and therefore alongside the sentiment of good and evil, of beauty and morality, we recognize in man's inmost being a religious sentiment which continually bears witness to him of God. Do we make a mock of Christianity, or of its great Founder? The contrary is true. Our greatest adversary must confess that we hold our teaching to be Christian, to be, indeed, pre-eminently Christian, well fitted for developing Christianity and continuing the Reformation. Our adversary himself must confess that in Christ we revere the pattern of self-denying love, the great teacher of humanity; that we admire and love Him, call ourselves by His name, and even appear as preachers of His Gospel. Wherein, then, does the enormity of our teaching consist? How are we undermining morality and religion? Why are we called man-worshippers and God-forsakers? Simply because we declare the supernatural and the improbable to be incredible in the history of Jesus, just as in the whole history of all times and all peoples. Because we think that what is natural and clearly comprehensible in His life has been adorned and glorified by legend, as in the case of thousands of others, with a number of narratives to which historical criticism, here even less than elsewhere, can attach no credence. That is our great sin; that we recognize in the Christ of the Gospels a mortal as well as an immortal part; that we surrender the wonder-worker and the prophet in order to preserve all the purer the true man, the wise, the great teacher of morality and religion. In this alone are we God-forsakers that we confess a God of order, not

of disorder. The whole list of our misdeeds is summed up in this single offence—we reject miracles. All our moral and religious heresies resolve themselves into one historical proposition—it may be just, or it may be unjust—this namely, That in Palestine, eighteen centuries ago, many things happened otherwise than is reported in the narratives that have come down to our time.”¹

Returning to the subject of miracles, in reply to an attack made upon him by Mr. Groen van Prinsterer, the leader of the Confessional Party in the Dutch Reformed Church, Opzoomer asks: “What is the meaning of this expression, ‘We deny miracles’? Do we dispute the existence of what men are accustomed to call the great miracles of creation? There is no one who thinks of disputing such a thing. And yet many pages have been written against us in order to teach us that nature around contains thousands of miracles, and that even man and human life are one great miracle. As if we did not know it, and had not loudly acknowledged it everywhere! Who would dare deny that the world is full of miracles—full of what awakens both our surprise and admiration? Who would dare deny that the circuit of what is understood by us in the universe—understood as a whole in the connection of its causes and consequences—although it widens from day to day, is inconceivably small in comparison with the endless number of phenomena which we do not understand, which remain to us enigmatical, miraculous, mysterious? In this sense of the word we see everywhere miracles, mysteries; and while cheerfully casting aside all the miracles and mysteries of the Church, we re-echo the words of our truly pious and deeply lamented poet²—

‘Lo, what a miracle is life,
And what a mystery is death!’

“And in this sense God is to us the mystery and the miracle *par excellence*. For He it is of whom we continually confess: He is great, and we comprehend Him not. We fail to comprehend Him just because He is great, much too great for us who so often go wrong in the smallest questions of life. We represent Him to ourselves under all sorts of images and in all sorts of forms, and we exhaust the resources of our language to form for ourselves a conception of Him, but in vain. He dwells in unapproachable brightness. Our eye, which is blinded by the rays of His sun, need not attempt to gaze into the eternal source of all light.

“We deny the supernatural. What is the meaning of that expression? Do we admit nothing that is above nature? Is there nothing that exists for us besides nature? The contrary is true, even although we use the word in its widest sense as embracing all finite phenomena, even those of the world of mind. We acknowledge a personal cause of nature, upon which it is completely dependent, and by whose power it is so guided in every moment of time, that if it were possible to imagine the withdrawal of this power for a single instant, we should be obliged to postulate the end of its existence. We acknowledge the working of this cause in all the phenomena of nature, so that we can repeat with Paul: ‘The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.’³ It is thus that we acknowledge the supernatural, a God above nature; the supernatural in the natural, the power of God in the things of the world. The only thing that we deny is the interference of the supernatural with nature, as if at one time nature may work alone without God, and at another that God may work contrary to nature. The one as well as the other we

¹ *De geest der nieuwe rigting*, pp. 21-24.

² P. A. De Génestet.

³ Romans i. 20.

hold to be absurd, because, in the first case, the dependence of the world is denied, and at best, in deistical fashion, mention may be made of a creator of the world, never of a sustainer of the universe; and because, in the second case, the world is conceived of as being not only not dependent upon God, but even as at variance with God. For us there exists no isolated miracle, for to us all is miracle. For us there is no interference on the part of God, because to us all is the working of Divine power.

"But is it not just possible that what is usually called a miracle in the sense of an interference of God in nature may have actually happened—for instance, the raising of the dead, the turning of water into wine, birth from a virgin, and such like? Is it not possible that all this occurred as God's natural working, although we have no longer any right on that account to speak of God's interference? Must the appropriateness of an act remain without influence on its reception or rejection? To all these questions our answer is ready. We no longer speak of possibility or impossibility in this strictest sense in which the last idea exhibits an inconsistency recognized by our reason. We use the words in an empirical sense. Whenever we call an act impossible we simply mean to say that it is improbable in the highest degree, and therefore for us unworthy of belief. We do not decide what would have happened if circumstances had been other than they were: we merely ask what has actually happened. Although we might admit that it is quite conceivable that something which had the taste of water when in one condition might have the taste of wine in another; although we might hold it to be conceivable that a dead man may be brought under conditions so entirely peculiar, and subjected to influences so entirely exceptional, that life returns to his body; still, we continue to assert that while we are not in a position to say that the thing cannot happen, at any rate we are in a position to say that it did not so happen.

"And what is it that enables us to do this? Nothing else but the regularity which we observe in nature, and which so completely convinces our reason that we do not doubt of its existence, even when it lies beyond the reach of our perception. Everything centres in this question: Is there such regularity? Is there in nature a connection between phenomena, so that if one returns, we may and must expect the return of the other, and hence of all? Or are they so completely disconnected that any one may follow upon any other, no matter of what kind it be? Is God's working in nature a working of order, or is it a working of accident, of caprice? This is a question which needs no answer. The existence of our human knowledge has already answered it long ago. For all knowledge is inconceivable if nature is not regular, if there is no fixed order in God's will and work. If the mercury in the thermometer expands, and thus rises as the heat increases, as it may please God, and also contracts and thus falls, as it may please God, then it is inconceivable for us to conclude that its rise or fall indicates an increase or diminution of heat. If, as it may please God, a liquid body by increasing heat passes into the form of vapour, or into an entirely different condition and becomes a solid body, then it is impossible for us to conclude from the freezing of our streams that it has become not warmer but colder; and the chemist who would evaporate a liquid must be uncertain how to attain his end. All our science and all our practice, founded upon knowledge, become nonsense if there is no regularity in nature, if a certain definite action of God is not followed by another equally definite action recognizable by us in unvarying order. If a certain alteration in the brain is followed, if God wills it, by insanity, but also, if God wills it, by a clearing of the intellect, then it is absurd for the physician to apply himself laboriously to search for the causes of insanity.

If the earth, after God's will, continues steadily to revolve upon its axis, but also, if God should will it, may suspend this motion, then it is absurd to predict that the day which now shines brightly will not last for ever, but that it will soon be followed by the night. If a certain change in the atmosphere, according to God's will, is followed by a raging storm, but also, if it please God, by a great calm, then it is absurd to signal to distant lands that a storm is approaching. Rather signal that you cannot tell what is going to happen; or, better still, do not signal at all, and let all thought and work entirely cease. For all your thought and all your work take for granted the regularity of nature; presuppose the inseparable connection of definite facts with other definite facts—a connection which we are accustomed to call the law of cause and effect. It is with difficulty that you can part with the material remains of your dead friends, to whom your soul is bound with a passionate love. Still, you do not leave them in your sitting-room, but bury them deep in the ground. You do so because you expect a loathsome, unsightly dissolution of their corpses within a few days, and because you think you know what the effect of this dissolution will be upon the living. But you are foolish and unkind if no fixed order of nature exists on this point, with which you are well acquainted. If you doubt this order, or the possibility of its knowledge; if you deny to yourself the power of determining what is the course of nature, what the will and the work of God are, then cease to bury your dead. If it should please God, they may verily return to life again, and you surely would not snatch from their lips the first returning breath of life. You foretell the future, it may be years and centuries beforehand, and ceaselessly act, now in this way, now in that, but always so as to dispose of this future according to your wishes and necessities. But all your prediction and all your action are folly if it is not certain, established beyond all doubt, that what nature will do in the next moment of time is not determined by what nature is doing at this moment, or, in other words, that what God is doing at this instant He will continue to do in the next. If our belief in this fixed determination is erroneous, then all our research and all our labour are an absurdity; we must cease to be thinking and acting beings; we cannot even continue to be animals; the best thing for us would be to become plants. But if we have a right to think and act; if the earth is already full of the beautiful fruits of all that we have thought and done; then our belief in the fixed order of things is an immovable conviction, which no story of antiquity, even were it a thousand times better authenticated than it is, can take away from us."¹

To the subject of religion Opzoomer devoted much attention, and his writings thereon contain some of his ripest and best thought. The following paragraphs present a summary of the principal conclusions to which he came on this important question:—

"Religious belief is nothing else than the acknowledgment that God reigns, and that He is wisdom and love. Religion is nothing else than the disposition of mind which animates a man when he is deeply penetrated by that belief.

"Religious belief embraces all things, and acknowledges them to be brought about by God's will, and thus to be good. This acknowledgment does not hinder us from so distinguishing things in their relation to one another that we call some good and others bad, see virtue in some and in others sin. What we call evil and what we call sin are willed by God just as much as is the contrary. The ideas of sensual evil, of pain and of sin, are purely relative; for God they have no significance. The attributes that are ascribed to God—that of holiness, for example—are likewise purely relative. The freedom of the human will in the absolute sense, as freedom

¹ *De geest der nieuwe rigting. Naschrift, pp. 27-34.*

not with respect to the world surrounding us, but with respect to the past and to God, is a false idea, that is rejected by science and religion, and is not called for by the moral life.

"In order to maintain the right of religious belief men have endeavoured to prove the existence of God. With the exception of a single one—the ontological, which has not the least value—all these proofs seek to induce us to acknowledge God's existence by calling our attention to the world and to what is to be observed therein. But not one of them is in a position to fulfil the task which it has assumed. Logic reveals defects in them which render the whole of them unsatisfactory. Religious belief, far from being established by the reason, would, if we possessed no other faculty than reason, speedily succumb to its assaults. Solely by the religious sentiment is this attack warded off. Of that sentiment religious belief is the expression; in that sentiment alone it finds the ground and right of its existence.

"Although religious belief finds the ground of its existence in feeling only, it is not therefore to be thought lightly of as something merely subjective, nor yet to be represented as a beautiful fiction. Religious belief is intimately connected with all that flows from the other sources of knowledge, forms with them a whole, and rounds off the unity of the world and the unity of man. If a complete and fruitful knowledge is to follow, religion and religious belief must be studied where they are found in their highest bloom, where they reveal themselves in their full power. They do this in the religion and religious belief of the true Christian—above all, in Jesus Himself. In Jesus religion is completed, but then it is also inseparable from the belief that animated His whole being. That belief must therefore have a definite purport, for devoid of purport, apart from dogma, belief in God is altogether inconceivable.

"Religion may be reckoned as belonging to the nature of man, although we must admit that it is probable that there are whole races of people without religion, and although it is beyond doubt that among civilized peoples there are many who not only lack belief in God, but even reject and controvert it.

"Religion has also a history whose law of movement consists in this, that the idea of God, which man always forms as best he knows how, is at every turn borrowed from higher beings; first from the objects of nature around us, then from the human body, thereafter from the human mind; and lastly, separating from this mind all that is imperfect, reaching forth to the idea of the perfect mind of the Father in the heavens, to whom a purely spiritual worship is to be offered.

"But even where this highest form of religion is reached progress still remains to be noted, and the law of that progress is this: (1) That religion is always applied more and more perfectly, so that at every point it embraces more completely the whole life of man, and accompanies him in all his thinking, feeling, and willing; and (2) That it always unites itself more intimately with man's whole development, and imparts to it an increasingly perfect freedom without thereby dreading the slightest danger to itself. Religion is in a position to impart this freedom when it desires nothing else itself except religion, so that religious belief never gets confused with ecclesiastical belief, which is, in fact, a mixture of religion and of scientific opinions. It is science, above all, which lays claim to the imparting of this freedom, and if only all confusion of the boundary lines between the two is carefully guarded against, the perfecting of science can never lead to the annihilation of religion.

"The acknowledgment of God as a *spiritual* being excludes all ideas which apply merely to what is corporeal; and likewise, as often as we think of Him in connection with time and space, it excludes all contradiction and limitation. It makes deism as

well as pantheism impossible, although it respects what is partially true in both tendencies, and merely lays upon us the task of avoiding the onesidedness of both in order to unite them in a higher unity. This unity is erroneously sought in the supernatural, which, although it has arisen with necessity, and so far as it has value is not to be minimized, is unable to maintain itself permanently against the just complaints of religion as well as of science. It has been the good fortune of modern theology alone to bring about this higher unity in a theory of life which allows no abatement from the fixity of natural laws, but at once sees in the whole universe, with all its laws, nothing more than an effect of which God is the cause. The acknowledgment of God as *perfect spirit* is inseparable from the idea that God is perfect wisdom and love. Belief in God's perfect wisdom immediately produces the thought that the world in which it reveals itself is a perfect and harmonious work of art. From the belief in God's perfect love there flows the thought that the kingdom of God must come over all the earth, and that it must come in each of us, so that our existence cannot come to an end with the dissolution of our body. The coming of the kingdom of God is slow, and is not hindered by sin, which has no power over God, but is a phenomenon under God. Still, sin need not remain, and it will be withstood by each of us with all the greater power according as our heart is more closely united with God and as our eye is fixed more firmly upon what is perfect. Our whole idea of God can never be anything but faulty, not only because we ascribe to sin too great independence of God, but because every time we attempt to picture the image of God our materials are borrowed from what is human. The acknowledgment of this imperfection need not lead us to give up our belief in God, but to seek for the best conception of God of which our age is capable. It should lead as far as possible to the elimination from it of all that is perishable in man and that forms no permanent part of his being.

"If God is represented to us as perfect spirit, then the service of God—religion as distinct from worship—can be nothing else than purely spiritual. It thus consists in the dedication of our spirit to God, and in restless striving to make both ourselves and the world more perfect. We perfect ourselves if we use and develop all our powers thoroughly, including the intellectual talents with which we have been endowed. In this way religion cannot possibly have any interest in the repressing of science, but rather in its promotion. In so far as religion stirs us up to know, in so far does it stir us up to act, and, very far from working against what is human, it makes the realization of truly human life upon earth for the first time possible."¹

CURRENT SCANDINAVIAN THOUGHT.

ANTOINETTE BOURIGNON IN SOUTH JUTLAND. By L. J. MOLTESEN.—No department of knowledge has been more assiduously cultivated by Scandinavian scholars than their own national history and civilization; and among the many periodicals which have been launched in the three northern countries during the present generation, none has had a more honourable or useful career than the *Kirkehistoriske Samlinger* published

¹ *De Godesdienst, passim.*

by the Danish Church History Society, and for many years edited by Dr. Holger Fr. Rördam. As a matter of course it appeals to a somewhat limited circle of readers, and the bulk of its contents is only of value to those who are concerned with the history of the Scandinavian Church and its leading representatives. But the relations of Denmark to other countries, especially in previous centuries, was so close that much of the work accomplished by this society is of more than local interest. In the current number of the *Samlinger* (Fourth Series, vol. ii., part 3) the principal and most generally interesting paper is an account of the famous Flemish religious enthusiast, Madame Bourignon, and her residence in South Jutland, of which, omitting many curious details, the following is a brief outline:—

After sketching her family history and describing the numerous vicissitudes of her early life, Hr. Moltesen proceeds to a more minute account of her residence in Jutland. She arrived there on 13th June, 1671, and halted at Tønning, on her way to the island of Nordstrand, where God had told her she would be happier than at Amsterdam, and where she intended to establish a community which would renew the Apostolic age and live a life in imitation of Christ. This, however, was not to be the case, as she never reached Nordstrand at all, and her own life in Jutland was the reverse of happy. Imagining that Tønning was full of assassins, she removed to Slesvig, into which she made a somewhat eccentric entry. Here she enjoyed the Duke's protection, and was visited by many of the Court people, although she sought to live as retired a life as possible. While here she wrote a book against the Quakers, partly in answer to a work directed against her, and partly to allay certain rumours that she was a Quaker herself. A number of people from various quarters adhered to her and her teaching, and after they had exceeded a score in number she hired a house for them at Husum. But on paying them a visit in the following summer, instead of finding them an exemplary evangelical flock, she discovered them to be a set of licentious men and women. Most of them were thereupon sent over to Nordstrand, the others were disbanded, and became her persecutors.

At this time a young man, Johannes Conrad Hase by name, came to her from the reformed community at Altona, along with his mother. He had sought the means of salvation in the writings of Thomas à Kempis, Tauler, and Jacob Böhme, but having accidentally fallen in with the works of Madame Bourignon, he found more light in them than in all the others. His clergyman at Altona having in consequence made an onslaught upon her, she retorted in one of the most important works she ever wrote, *Le Temoignage de Verité*, printed at Husum, and immediately translated into German. Although this work was directed principally against the Calvinists, the Lutherans were greatly enraged at it, and the clergy at Husum and Slesvig obtained an order from the Duke forbidding her to print anything else in the country, and instituting proceedings against her. Having appealed to the Duke, but without obtaining satisfaction, she removed to Flensburg in December, 1673, where she had two adherents. She took refuge first with one, and then with the other, but domestic broils resulted in both cases, and she was obliged to take up her abode with strangers. As soon as the clergy were apprised of her presence, they started a crusade against her, and she returned *incognito* to Husum. A search was made for her in Flensburg, and as she could not be found, the mother of the young man already referred to, who had accompanied her thither and remained behind, was subjected to a curious cross-examination, which, however, failed to elicit much information.

From Husum Madame Bourignon sent a characteristic letter to the authorities of Flensburg rating them soundly for their conduct to her, declaring that they had treated her as the Jews treated Christ, and demanding restitution of her property

and books under pain of compulsion by a higher power. The authorities were greatly incensed at the receipt of this letter, and Hase, who was the bearer of it, after being searchingly examined as to any share he may have had in the writing of it, was put in prison on account of his unsatisfactory answers. Both parties now appealed to the King of Denmark. Madame Bourignon complained that she had been treated contrary to justice and good government, as well as contrary to the teaching of Jesus Christ and the Holy Scriptures. The authorities, on the other hand, sought to justify their conduct from the questionable character of her books and doctrine, and the clergy sought to show that she inculcated three dangerous errors—(1) That she completely subverted the ground of salvation and the chief articles of the faith; (2) That she sought to re-establish the vain and empty papistical worship; and (3) That she rejected entirely salutary orders instituted by God, inasmuch as she spoke against priests and universities, and dissuaded people from marriage. The decision of the King in the matter was practically a foregone conclusion, and it surprised nobody when an order was issued that Madame Bourignon's books should be burnt. Nothing daunted, however, she again appealed to the King, defended herself from the attacks made upon her, and demanded that her messenger, who was still in confinement, should be set at liberty.

No attention was paid to this letter, and Hase was detained for five months, and only regained his freedom on paying for the cost of his maintenance. Having no money of his own, the bill was paid by Madame Bourignon, and he was thereafter conducted to the frontiers of Slesvig-Holstein. A proclamation was afterwards read from the pulpits of Flensburg forbidding the inhabitants to receive Madame Bourignon into their houses. Meanwhile she took up her abode at Husum, and proceeded to print some new publication, notwithstanding the interdict that had been served upon her. As soon as this became known the printing-press was seized, together with a quantity of books and paper. She immediately began to ply the Duke with letters; but, getting weary of her repeated complaints, he condemned her to perpetual silence, and ordered her to be imprisoned. This latter order, however, was not carried out, as a sufficiently influential person interceded for her. Feeling no longer safe in Husum, she fled, one winter day in 1674, in the disguise of a peasant, to Slesvig. Here she underwent great hardship, sleeping in the winter upon the bare floor in her clothes, with some pieces of firewood for a pillow.

About this period two books were published against her, to one of which she replied in *La Pierre de Touche*, which, however, could not then be issued, as she was still condemned to silence. But two friends came to her aid and published anonymous pamphlets on her behalf. This helped her considerably, and people now became rather more interested in her. Numbers read her writings, and saw nothing in them contrary to the teaching of their own clergy. Many even sought to be received into her society, but she refused this on the ground that she had no desire to found a new religion, but strove after a complete denial of self and the world, and a renewal of the suffering life of Christ. The Duke was again enlisted on her behalf, and she was offered a certain amount of freedom on condition that she subscribed to certain articles of agreement, but which she declined to do. She was thereupon urged to transmit to the Duke her confession of faith, which she did on 13th March, 1675, in the following terms:—

"I am Christian, and believe all that a true Christian will believe. I am baptized into the Catholic Church in the name of the Father and the Son and the Holy Ghost. I believe in the twelve main points of the Christian faith, or the Apostles' Creed, and have no doubt about any article therein. I believe that Jesus Christ is true God and

at the same time true man, and that he is the Saviour and Redeemer of the world. I believe in the Gospel, in the Holy Prophets, and in the Holy Scriptures of the Old and New Testaments. In all these articles of the faith I will live and die. This I testify before God and all mankind who are interested therein."

Although the Duke had nothing to say against this confession, he took no further interest in its author, who forthwith threatened both land and people with the wrath of God. But new dangers soon threatened herself, and in March, 1676, she fled to Hamburg, whence she travelled to Lützburg in East Friesland, and died at Franeker on 30th October, 1680, alone and forsaken, with the words on her lips, "If I die, it cannot be the will of God, for I have not yet accomplished that for which He sent me."

THE BOOK CRITIC.

THE DOCUMENTS OF THE HEXATEUCH, TRANSLATED AND ARRANGED IN CHRONOLOGICAL ORDER. With Introduction and Notes by W. E. Addis, M.A., of Balliol College, Oxford. Part I. The Oldest Book of Hebrew History. London: David Nutt. 1892.

THE excuse which the author offers for publishing another book on the well-worn subject of the Hexateuch must be admitted to be adequate. To follow the whole course of German criticism on the point is a work of serious labour, even to a person fully equipped for the task, and with plenty of time to devote to it. Mr. Addis has attempted, to a certain extent, to popularize the study. I say to a certain extent, because his work is itself by no means what is generally known as "popular." It certainly presupposes a considerable acquaintance with the critical methods, and with textual criticism, and demands, moreover, the capacity for following abstruse and learned disquisition. Mr. Addis' method has a considerable advantage in the matter of clearness over most other works on the subject. Instead of criticizing the Hexateuch as it stands, he divides it into its component portions. The present volume, containing what he calls "the oldest book of Hebrew history," gives us the portion of the Hexateuch now generally known as J E, or the combined narrative of the Jehovist and the Second Elohist. The portions of the narrative belonging to the Elohist and Jehovist respectively are distinguished by being printed in different type, so far as criticism regards them as capable of being separated. In this he follows the example of Profs. Kautzsch and Socin, and others, in Germany. He prefixes an able and learned introduction to his work, in which he gives the fullest and best account known to the writer of the course of German criticism on the subject. He has evidently studied the writings of the principal German critics with great care, and the general characteristics of their labours have never been better set forth. He then discusses the composition and date of the books, and follows with the text of J E, beneath which valuable notes are added. Writing at Melbourne, Mr. Addis is, no doubt, deprived of a good deal of the assistance enjoyed by scholars in our own hemisphere. He deserves, therefore, a considerable amount of additional credit for the care and pains with which he has performed what is clearly to him a labour of love.

From the point of view of the writer, it is unfortunate that Mr. Addis has so

completely identified himself with the school of Graf and Wellhausen. For it leads him to represent results as definitely ascertained which there is at least some reason to believe are still uncertain. That the agreement of critics of note on the general contents of J E, Deuteronomy, and P is an important fact cannot of course be questioned. But whether their conclusions should as yet be considered as ascertained facts is still a matter of opinion. It is possible to interpret Mr. Addis' extremely clear and accurate *résumé* of the critical history of the last hundred and fifty years in regard to the Hexateuch in a way very different to his. It seems at least as much a history of failure as of advance. Progress there is, no doubt. But as the late Sir George Cornwall Lewis remarked in regard to similar speculations in the field of Roman history, it is progress in a circle. Astruc, in his theory of the component documents, imagined that the use of Jehovah and Elohim was the main determining feature of their contents. But Hupfeld discovered that he was mistaken. His investigation proved to him that a *second* Elohist was necessary, and thus Astruc's idea that the writers could be distinguished by their use of Jehovah and Elohim respectively was abandoned. Astruc's theory has received its death-blow in the discovery, admitted now by all competent scholars, that it is impossible accurately to resolve the Jehovist and Elohist narratives into their component elements. The efforts of Hupfeld, Knobel, and Nöldeke, again, to settle the *Grundschrift* proceeded upon a principle which is universally acknowledged in all history, namely, that the early documentary annals of a nation are usually dry catalogues of facts, and that it is in later historians that these facts are adorned with the graces of style, and are set in a framework displaying reflection, imagination, and feeling. But the whole basis upon which their research is reared is removed by the discovery attributed to Graf, that the Priestly Code is not the *Grundschrift* at all, but the coping-stone of the historic fabric. We should therefore naturally look for descriptive touches, philosophic reflections, or theological generalizations in it, instead of attributing the baldest narrative of all to the age in which Mosaism is supposed to have received its final and highest development. Then, again, Dr. Wace has recently asserted that the German critic, Dr. Cornill, has given up the "stylistic criteria," which were supposed to have fixed the limits of the Priestly Code, and has declared that its unity is not unity of authorship, but of spirit. Further, the question of the date of the Priestly Code is even yet unsettled. "Dillmann," as Mr. Addis says, "places the composition of the 'Priestly' document some three centuries before the date given by Kuenen and Wellhausen." As, however, he further remarks, Dillmann admits that it was added to after the Exile, and that it was not promulgated when he believes it to have been written; but was retained as a "Privatschrift," handed down only among the priests. But, on the other hand, Mr. Addis makes the admission that "Nöldeke, perhaps one of the greatest Semitic scholars now living," as well as Bredenkamp, Count Baudissin, Kittel, and others, support Dillmann's view.

There are other considerations, moreover, which seem to have escaped the attention of the critics. They are fertile in theories, but these theories are often found without definite historic support. They are strong in extracting results from documents, but they cannot interpret their results when they have reached them. The English critics differ in one important point from their Continental brethren. They do not hold, as Kuenen and Wellhausen do, that Mosaism was developed from feticism through polytheism. They hold that "a certain germ" of law and morality was imparted to the Jewish people by Moses. But on neither of these theories has there been any attempt to explain a very important fact, admitted on all hands, the use of the word Jehovah or Jahweh. The existence of a Jehovist in the eighth or

ninth century B.C. is supposed to be demonstrated; but *how came there to be a Jehovist?* By what law of religious development was the idea of the Eternal Existence of the one true God thought out? On the traditional theory the answer is consistent and intelligible. It was revealed by God Himself to Moses. We want an equally definite historical account on the "development" theory, or the "germ" theory, of the manner in which this high conception of God was reached, and we want to find this account supported, not by conjectures, but by facts. At present not the slightest attempt has been made to point out the steps by which this most important theological discovery has been arrived at.

Another point also requires a little explanation. We are told that the writers of the Hexateuch were compilers, and that as far as the Priestly Code is concerned the portion of the narrative taken from it is accurately known. But so far there has been no attempt to point out the principles on which the compiler proceeded. *Why* did he continually piece together inconsistent stories from various narratives, when he had presumably, at least, one consistent narrative before him? That he might, or some later copyist might, occasionally have placed a different account of some historic event of great interest side by side with that in the authorities he was following, is of course quite possible. But why did he so constantly interrupt the course of a continuous narrative by the insertion of what is represented to be contradictory matter? And when we are asked to believe in insertions in the middle of one rational and coherent narrative of a verse, or half a verse, from another, we naturally inquire, What principle may be supposed to have guided the compiler in taking this course? Was it likely, we may not unreasonably ask, that without any particular reason he would surround himself with a number of cumbrous rolls, and constantly insert, while transcribing the record of an intelligent and satisfactory guide, a sentence, or half a sentence, or even a word from some other writer, who frequently gave an altogether different account of the events narrated? If it be the fact that he did so, we have no wish to dispute it. But it would surely assist us to know whether it were the fact or no, if we could understand the principle on which the compiler proceeded when acting in so unusual a manner.

We have no space to follow Mr. Addis in his notes. But they are frequently—to use an expressive German word—as “willkürlich” as those of the authorities he follows. Thus he sets down *holid* as characteristic of the author of the Priestly Code, and *yalaḏ* as characteristic of JE, because they are used in Gen. iv. and v. respectively, in spite of the fact that *yivalēḏ* is used by JE in Gen. iv., by P in Gen. xlv., and that the word *holid*, which he declares to be characteristic of P, is not once to be found in this last passage. Sometimes he deals a little freely with the text. To take one instance out of many, *bešaggam*, in Gen. vi. 3, is dismissed as a corrupted reading. But the whole of this portion of the narrative has an air of simplicity which suggests great antiquity, and the apparent false concord involved in the translation “in their transgression he also is flesh,” may be explained as an archaism. A very similar construction, making “all flesh” a noun of multitude, is found in ver. 13, which, it is worth while to notice, is assigned to the Priestly Code. It may seem venturesome, in the face of high authority, to deny that either of these passages are from documents written in the palmy days of Hebrew literature. But it is none the less certain that the early portions of the Book of Genesis, from whatsoever sources compiled, appear to many to have a character of their own, differing widely from the later history, and even from the later chapters of Genesis itself. Mr. Addis, again, assigns the blessing of Moses, in Deut. xxxiii., to the time of Jeroam II.; remarks on the omission of Judah from it, and of the triumphant refer-

ence to the myriads of Ephraim; and considers it "plain" that the poet "belonged to the northern kingdom," which, he further adds, on Graf's authority, was "victorious" and "prosperous" when the blessing was compiled. But he does not explain how, in the face of the relations of Judah to Israel as described in history from the time of the accession of David onward, such a document came to be embodied in a Book like Deuteronomy, composed, as he imagines in order to fix in men's minds the doctrine of the supremacy of Judah and the necessity of the one sanctuary.

One further instance may be given from the Book of Joshua of the slender basis on which Mr. Addis is inclined to rear somewhat large conclusions. He tells us that Joshua ii. "cannot have been written, or at least put in its present place by the author who wrote i. 11, iii. 2," because of the mention in these two passages of the fact that the Israelites were to cross the Jordan in three days. "In other words," he adds, "the author of these verses did not know the story of Rahab and the spies." But a Hebrew scholar of Mr. Addis' stamp cannot possibly be ignorant of the fact that there is no pluperfect tense in Hebrew, and that the Hebrew writers are therefore compelled to leave it to the common sense of their readers to assign the pluperfect sense to the ordinary past tense. Thus in Gen. xii. 1 the Authorized Version translates *vayyomer* by "had said," and though the Revisers use the ordinary past tense, it is clear that the call related in chap. xii. 1 must have preceded the events narrated in chap. xi. 31. And in ver. 4 the preterite *dibber* is translated "had said" by the Revisers. So *higgid* is translated "had told" in Jonah i. 10. There is no conceivable reason why we should not translate "had sent" in Joshua ii. 1. And there is one very good reason why we *should* so translate, and that is that the spies are said to have been sent from *Shittim*, and in chap. iii. 1 we are told that the order to cross the Jordan in three days was given *after the removal* from Shittim. Thus it appears tolerably clear that the writer of chap. iii. 1 knew *something* at least of the narrative in chap. ii.

But while the principles of interpretation adopted by Mr. Addis seem open to criticism, there can be no doubt of the ability, learning, and candour with which they are carried out.

J. J. LIAS, M.A.

THE INTERNATIONAL THEOLOGICAL LIBRARY. CHRISTIAN ETHICS.

By NEWMAN SMYTH, D.D. Edinburgh: T. & T. Clark, 1892.

TWENTY years ago D. F. Strauss asked the question from a dogmatic point of view, Are we still Christians? And for himself, and a large section of his educated countrymen, he answered it in the negative. It is, perhaps, more important to put the question from an ethical point of view, in a slightly different form—Are we Christians yet? And, if pressed for an answer, it might be harder than we should wish to give it in the affirmative, even with regard to the best section of the population in a country like our own. The Christian standard of life is so lofty in its simplicity, so searching in its tests, and so far-reaching in its issues, that even as regards the practically acknowledged *standards* of our life in many departments, it must be acknowledged that the very Church of Christ is not Christian yet.

For this, and for many other reasons, we welcome such a volume as that before us on Christian ethics. A broad, thoughtful, comprehensive treatise on the subject has long been a desideratum in English literature. Translations from the German, useful as they are, cannot supply this lack, and we congratulate the editors of the International Theological Library on the success which has attended their attempt to place this subject in the forefront of their programme. For Dr. Newman Smyth's work, though by no means without its faults, meets the needs of the case by being

comprehensive without being diffuse, and interesting without being superficial. It is not like a formal treatise, written to take its place in a series, but has apparently been a work of love—the outpouring of a full mind through a ready pen. The very wide ground included in the title has been fairly covered; the deficiencies we have noted may be mentioned presently. The Introduction well describes the relation of Christian ethics to philosophy and theology; the contents of the Christian ideal and the methods of its realization are discussed with a fulness that leaves little to be desired; the subject of the Christian conscience is fully handled, and the analysis and description of Christian duties is fairly complete, the “social problem” receiving deservedly full consideration. Dr. Smyth’s style is clear and flowing, often epigrammatic, sometimes eloquent. A few Americanisms jar upon eye or ear. But perhaps the main characteristic of the work is its freshness and vigour. The subject of “morals” has been dealt with by one writer after another in such a cut-and-dried and often perfunctory manner, that it is little wonder it has elicited much less general interest than it deserves. We miss, perhaps, in Dr. Smyth’s pages the glow of ethical enthusiasm which would have been appropriate, at least here and there in his exposition; but if he seldom attempts a lofty flight he hardly ever flags or loiters, leading on his reader from stage to stage of his great theme, like a guide who never grows weary and will not suffer the traveller to grow weary either.

Where so much is good it is difficult to fasten attention upon special excellence. We may mention, however, among the passages which have specially interested us: the position of the Scriptures as an ethical norm in their relation to the Christian consciousness; the contents of the Christian ideal and the varied presentation of the Christian conception of the highest good; the position of faith in its relation to the Christian character; the unfolding of the various duties towards self as a moral end, a part of the analysis of duty to which too little attention has been given; and some of the remarks made by the author on the social problem, a subject which he has evidently studied with care, and on which he gives some most suggestive hints.

On the other hand, we miss some things of great importance from this volume. It would be ungracious to dwell upon them, unless they were of importance, for Dr. Smyth’s volume reaches, as it is, to 500 closely printed pages, and there is hardly one of the topics handled which he could afford to pass by. But we miss at many points what seems to us the distinctively Christian note. Without expecting to find any ecclesiastical shibboleths, or any sectarian dogmatic system, we think that a treatise on Christian ethics should have sounded a more distinctively Christian note on the subject of Sin, on the relation between the Atonement of Christ and the cleansing of conscience, on the New Birth and the operation of the Holy Spirit in the renewal of man’s nature. It may be said that these topics belong to dogmatics. Strictly speaking, they do; but we refer only to the ethical side or aspect of them. The Christian conception of conscience, and the way in which it is freed from its load by faith in the Atonement of Christ, lies at the very foundation of *Christian* ethics. Dr. Smyth, possibly, does not believe in Atonement as we have used the word, and his treatment of faith, while very interesting and suggestive, points in this direction. Again, it seems somewhat strange that in a book on Christian ethics our duty to God should be in every sense postponed to our duty to ourselves and others, that important topic being scantily treated in a few pages almost at the end of the book. Doubtless, “*Abou Ben Adhem*” may be quoted, and it is true that he who loves and serves his brethren is loving and serving God, but Christ’s example is surely to be followed in the *order* of the two great commandments, for more reasons than one. The subject of “Moral Dynamic” is also very slightly treated in a few pages

at the end of the work. Considering the importance of motive power in any system of ethics, and its special importance in the Christian system, Christianity alone being able to supply that which in other elaborate systems is lacking, it would have been well if Dr. Smyth had left more space for its treatment.

These things are, however, questions of arrangement and proportionate importance on which writer and readers may well differ. There is so much to enjoy, and to suggest further thought in this volume, that we cannot spend time in fault-finding. We may take as an illustration of the author's way of handling his subject what he has to say on the progressiveness of the science of Christian ethics. He insists, in the first instance, very wisely on its continuity, but is not afraid to claim progressiveness, in the proper sense of the word, both for Christian theology and Christian ethics.

"There can be no progress of the Christian consciousness away from the fundamental facts or vital truths of Christianity. Progress in doctrine and in ethics proceeds from the initial facts and truths of Christ's life and teaching, but it will not break its continuity with them. This is only saying that the progress throughout will be typically and essentially Christian.

"Advance in any knowledge may take place in two directions; it may be either extensive or intensive; it may consist in a larger comprehension of facts, or in a clearer insight into their nature. . . . Have we made progress in both kinds by means of the increase of the Christian materials of knowledge, and through clearer Christian insight, since the New Testament Days?" (pp. 66-67.)

The answer is given that beyond doubt we have made such progress. The centuries have brought many important facts to light concerning the kingdom of God and its extension which were not before the view of the Apostles, while "new facts, however made known, are revelations of God in His universe." Few will be disposed to deny, further, that progress has been made "through the better appropriation and interpretation of the contents of revelation which are given in the Scriptures." We have not space to show the interesting way in which the author applies this general principle to some of the details of his subject; suffice it that we have indicated one very fruitful principle, the working out of which would introduce new life and new meaning into several departments of Christian ethics.

In coming to the details of duty, and what are generally called questions of casuistry, we find Dr. Smyth's judgment to be as sound as his exposition of general principles is clear. Illustrations crowd in upon us. Many might be culled from the chapter on our Duties to Ourselves. Dr. Smyth's way of handling this subject is by no means likely to lead to selfishness, though the alteration of order which we suggested above would have prevented even the appearance of making "self" the matter of first importance. But this chapter has a value of its own, in days when a kind of exaggerated altruism, borrowed from Christianity and marred in the borrowing, is being set up as a dominant principle of current non-Christian ethics. "Thou shalt love thy neighbour as thyself" is Christ's teaching. Butler, as a moralist, vindicates the place in morals of a reasonable self-love. And Dr. Smyth well says, "The duty of self-regard, which follows immediately from any spiritual conception of the worth of human nature, may also be ethically deduced from the nature of an adequate idea of what love is. For love is self-affirmation as well as self-impartation. It must first be self-affirmation in order that it may become self-imparting love. We cannot give worthily what we have not esteemed to be worthy. . . . True self-love . . . is therefore the antecedent condition of all genuine and worthy love of others" (p. 328).

But passing this by, we might refer, as specimens of the author's sane and wholesome casuistry, to his treatment of the obligation of veracity and its possible

limits, or to his remarks on marriage and family life, or to his treatment of "the industrial conscience." An extract on the last topic will be found suggestive.

"A good industrial conscience will be on its guard against all transactions which involve a change of property without value received. Betting and gambling are demoralizing because they violate the first economic principle of value in exchange. Speculation is competition run wild. In all transactions where there is gain without compensation, competition without co-operation, the true social law of exchange is violated; the Christian ethics of business is mutual service in labour and mutual benefit in exchange" (p. 436).

The remarks which follow upon "the mutual obligations between men which arise from the existence of social classes and from the industrial differentiations of the modern world" are equally excellent and quite as important. Perhaps this part of Dr. Smyth's work will strike a large proportion of his readers as being the most valuable, especially at the present time. The author writes on this topic with that "good sense," which Bishop Ellicott has somewhere called "a special *Χάρισμα*," one which is needed by the moralist as well as the theologian, and is nowhere more necessary than when the thinker and theorist leaves his abstract principles to plunge into the world of men and things. The author's analysis of the causes of the social problem, his discussion of the Socialist or Collectivist attempts at reform, his indication of the root of the mischief in moral evil, and his sketch of the truly Christian solution of this complex problem, are alike admirable.

We end with the question with which we began. It is especially in relation to social ethics that the question is raised—Are we Christians? Some, like J. S. Mill, say that the New Testament gives no sufficient code of social ethics; others that it is impossible to carry into practice the teaching of the Sermon on the Mount; while others again, like Count Tolstoi, advocate a recasting of the whole social system on the basis of a literal interpretation of our Lord's words in Matt. v. 7. The question is—Are we Christian in our *standards* of life, are we even *aiming* right? Allowance may be made for the weakness of human nature and the chasm so frequently visible between theory and practice, but it is matter of the very first importance, whether in our social and political ideals we are even on the right track, endeavouring to work out at least in spirit the ethical teaching of the Master we profess to serve.

Those who are interested to find Dr. Smyth's answer to this question will find an indication of it on p. 374. We must, however, take our leave of what we hope even in this inadequate sketch we have shown to be the most important English work on one of the most important subjects that can engage the attention of the Christian teacher. It contains matter for many a sermon, and, what is far better, lays down the lines for a nobler, purer, more truly Christian ideal, to be realized in our individual, family, social, ecclesiastical, and national life. It is a book eminently fitted to teach ministers, who in turn may teach what they have learned by example as well as by precept.

W. T. DAVISON, M.A.

THE GOSPEL OF A RISEN SAVIOUR. By the Rev. R. MCCHEYNE EDGAR, A.M.
Edinburgh: T. & T. Clark, 1892. 7s. 6d.

As the battle of the truth of Christianity is being more and more fought round the Resurrection of Christ, so the truth of the Resurrection is narrowed down to a single point, How the faith of the early Church can be explained without the fact. There is no longer any need to prove the sincerity of that faith as Paley did. It is admitted with all its mighty effects. The faith founded the Church, and the Church has changed the world. How, then, can the Apostolic faith itself be explained save as

the reflection of the reality? This is the question which is driven home with resistless force by such writers as Fairbairn, Godet, Row, Beet. We do not fear the issue which is being fought out on this ground. Christ, Christianity, the New Testament, Miracles, are all staked on the truth of the Resurrection, and it is becoming more and more evident that they are on safe ground. The best argument for the Resurrection is the exposition of its historical, doctrinal, and ideal aspects. The writers just named deal chiefly with the first. Books like Westcott's *Gospel of the Resurrection* and *Revelation of the Risen Lord* deal with the doctrinal and ideal meaning of the fact. Mr. Edgar's book covers the whole ground in a way adapted for general and popular reading. The comprehensiveness of the plan will appear from a rapid summary of the topics discussed: the postulate of the soul's immortality; the vital importance of the question; preparations in the Old Testament and in Christ's teaching; the evidence proper in Paul, the other Apostles, and the evangelists; the witness of the Lord's Day and the Lord's Supper; the credibility of the witnesses; the general question of miracle involved; and then a further series of nine chapters discussing the various aspects of Christ's teaching and work as affected by the Resurrection. In the last section there is perhaps a tendency to a discursive treatment. It is not perfectly clear how the particular fact of Christ's Resurrection enters into all the Christological thought of the Church, and delivers us from Materialism, Atheism, &c., or how it bears very directly on everlasting felicity and punishment. The author has apparently seized the opportunity of saying a strong word for the truth on most of the central Christian doctrines.

Beside being written in a lively, animated style, the work is marked throughout by a strain of clear, strong common sense. The author has first mastered all or most that has been written on the subject, as is shown by the immense number of authors and works referred to; has felt or fought his way through the throng of critics of all schools; and then deals with the difficulties, raises and marshals the arguments in reply, not in the language of the schools, but in that of common life. He is eminently an apologist for the people. Business men will appreciate his plain, downright criticism of the critics. He is himself often quite as racy as some of the racy writers he approvingly quotes. One is amazed at the width of reading displayed. The numerous references to men and books keep up the reader's interest. The exposition of Paul's testimony is especially good. "Paul was not the man to be victimized by hallucination. His conversion was well worth a journey on the part of Christ from heaven to earth. Nothing short of such an interview as he maintained he enjoyed with Jesus could have converted him from persecution to missionary enterprise." The defence of the character of the witnesses selected is exceedingly happy and cogent. The demand for a commission of experts is well shown up. As to the vision theory, "the critics would have us believe that *the witnesses began this dreaming simultaneously, kept at it off and on for about six weeks, the dreaming fit embracing no less than five hundred persons on one of the occasions, and then suddenly ceased, so as to admit of the resurrection idea getting launched as history.*"

The book gives evidence of the greatest care on the author's part, the Table of Contents and Index being exceedingly clear and full. There are a few slips. On p. 91 *pension* should perhaps be *penchant*. Why "*an anonymous but able book*" (p. 86)?

J. S. BANKS.

THE FAITH AND LIFE OF THE EARLY CHURCH. AN INTRODUCTION TO CHURCH HISTORY. By W. F. SLATER, M.A., Biblical Tutor, Wesleyan College, Didsbury. Hodder & Stoughton.

ALTHOUGH Mr. Slater's immediate aim is evidently to suit the requirements of beginners by furnishing them with a general view of the state of the Church in the first century, an aim which he reaches by means of a very lucid survey of the well-traversed field, his book is distinctly valuable as a contribution to some of the vexed questions of recent controversy. His searching investigation into the character and course of Jewish Christianity, in particular, throws some fresh light on this obscure subject. In their reaction against the Tübingen school, English scholars have for the most part asserted that the Jewish, law-keeping, conservative type of Christianity which refused to yield to St. Paul's newer and larger conceptions came to an abrupt conclusion with the destruction of Jerusalem by the soldiers of Titus, after which the great body of Hebrew Christians are said to have been blended in Church life and belief with their Gentile co-religionists. But there is no evidence of this, and Mr. Slater's careful sifting of the meagre materials that are all we now possess in the way of relics of the age immediately succeeding New Testament times shows how improbable the supposition is. There can be no doubt that when the Church again emerges into full daylight, towards the middle of the second century, we meet with a Jewish type of Christianity in very pronounced antagonism to Catholic ideas and practices. Now it is certainly most improbable that this would have sprung up if the old differences had been healed; at all events, it is more reasonable to imagine that they continued through the obscure period and then blossomed out into the more pronounced heresy of the succeeding age, in accordance with the common rule that divergent movements tend to become more widely separated. This does not mean that the later narrow Ebionism was anticipated by the primitive Jerusalem Church; but it means that the high value set upon the law by the early Jewish Christians was not abandoned on account of the catastrophe which destroyed their city. Several hints of this state of things may be detected. Thus, the account which Hegesippus gives of St. James entirely accords with it. The New Testament shows that Judaisers were found in the Churches of Asia Minor, Corinth, and Rome. No doubt it was an error to identify these bitter enemies of St. Paul with the main body of the Hebrew Christians, but their strength and persistence do not suggest that the Council at Jerusalem had put an end to the legal views and habits of their venerated authorities in the home Church. There is good reason to believe that the practice of observing the law was maintained by the Hebrew Christians right through New Testament times. It is a pure assumption that so carefully cherished a practice was ever destroyed. All this Mr. Slater traces out with much care. Then he shows how the differences on both sides were accentuated in the new age. The embitterment of Judaistic Christianity in Ebionism is familiar to us, but the corresponding narrowing on the other side is not so generally recognized. Yet it may be clearly seen in Ignatius, when he refuses to communicate with Jews who keep the law. This is a distinct movement away from the liberal position maintained by St. Paul, because while the Apostle vindicated the liberty of Gentiles, and for himself pronounced the inutility of the law, he did not decline to unite in Church fellowship with Judaistic Christians. The narrow policy of Ignatius tended to aggravate the sectarian peculiarities of the excommunicated.

W. F. ADENEY, M.A.

THE CHURCH OF TO-MORROW. By W. J. DAWSON. London: James Clark & Co.

THE interest in this book will be increased not a little by Mr. Dawson's retirement from the Wesleyan Methodist Ministry to accept the pastorate of the Highbury Quadrant Congregational Church. With the newer Congregationalism, which is feeling after some better way of effective co-operation between all the scattered units of the body, he is in hearty sympathy; yet his recent change only means that Congregationalism has done for him what Methodism would not do; it has given him "one church and the same pulpit every Sunday." There is so much talk about Christian Union, and Mr. Dawson has such an attractive way of putting things, that good as this volume is, we wish that it had been a great deal better, that the addresses had not simply been printed together, but had been used by Mr. Dawson as materials for a fair and ordered treatment of his splendid theme—the Church as she is to be when the Divine forces at work within her have mastered the contending elements and have enshrined themselves in a fitting spiritual temple. There must be, he affirms, change mainly in four directions. The Church of the future must be one in which all religious souls may draw nearer together on the basis of those fundamental truths upon which they are all agreed; she must be frankly democratic; she must aim at the regeneration of society; and neither intellectual differences nor differences of ecclesiastical organization are any longer to keep men separate who are really one in heart.

Waving the form of the book, we take more grave exception to Mr. Dawson's careless use of most important words in a restricted or wholly false sense. One of the addresses is entitled "The Failure of the Supernatural in Conversion." Surely this is not our author's meaning, for in other parts of the book he strongly affirms what in this title he denies. Conversion, he says, is "the result of an impression of God . . . so vivid, so real, so overwhelming that it has literally changed the current of a life and made men new creatures in Christ Jesus"; it is "a Divine process, which may happen in a moment." A still more glaring instance is his misuse of the word "democratic." Mr. Dawson never uses this word in its proper sense of government by the people, but in one represented by his question, "Is the Church Democratic? Does it seek to be the friend of the friendless?" Surely Kingsley, Geo. MacDonald, Ruskin, cannot be described as "great *secular* writers." On the other hand, there is no such distinction as that made by Mr. Dawson between the use of the words "blessed" and "happy" in the New Testament. In every case they represent the same Greek word, and it is absurd to say that "Christ does not authorize us to expect happiness." Still, with the burden of the book we are in the heartiest accord, and no one will read these addresses without catching some glimpse of that vision of which the late Dr. Hatch wrote so beautifully in the closing words of his Hibbert Lectures: "For though you may believe that I am but a dreamer of dreams, I seem to see, though it be on the far horizon, a Christianity which is not new but old, which is not old but new; a Christianity in which the moral and spiritual elements shall again hold their place, in which men will be bound together by the bond of mutual service, which is the bond of the sons of God; a Christianity which will actually realize the brotherhood of men, the ideal of its first communities."

CHARLES M. HARDT, B.A.

THE EARLY NARRATIVES OF GENESIS. By HERBERT EDWARD RYLE, B.D.,
Hulsean Professor of Divinity. London: Macmillan & Co. 1892.

THIS volume consists of eight papers based on a course of Lectures delivered at Cambridge in 1890-91, and since published in the *Expository Times*. The importance of this little volume of 138 pages is quite out of proportion to its size. It takes its place with such works as Canon Cheyne's *Hallowing of Criticism*, and Mr. Horton's *Revelation and the Bible*, and, in a different way, Prof. G. A. Smith's *Isaiah*, as one of the pioneers of the reformed exposition of the Bible. The chapters dealt with contain the stories of the Creation and Fall, the murder of Cain, the Flood, and the Tower of Babel. Frankly and fully accepting the results of modern science, criticism, and archæology, the author uses them to illustrate and expound these stories and to unfold their spiritual significance. Those who are acquainted with the edition of the Psalms of Solomon, of which Prof. Ryle is the joint editor, will not need to be told that his work here also is exact, scholarly, and thorough. It will form a useful student's handbook to the archæology of the subjects treated and the critical analysis of the chapters. It is scarcely necessary to say that Prof. Ryle does not attempt to find either science or history in these chapters; but, none the less, they are to him a revelation of God, an inspired vehicle of Divine Truth. As to points of archæology, we may call attention again to the Babylonian parallel to the story of the Fall, published by Mr. W. St. C. Boscoven, in the *Babylonian and Oriental Record* of Oct., 1890, in which the fruit of the garden is sinfully eaten, as in Genesis. Mr. Pinches' recent discovery of a parallel to the second account of the Creation was, of course, not to hand when these lectures were written.

With regard to the general attitude of the book we may quote the following paragraph :—

"The poetry of primitive tradition enfolds the message of the Divine Spirit. Criticism can analyze its literary structure; science can lay bare the defectiveness of its knowledge. But neither in the recognition of the composite character of its writing, nor in the discernment of the childish standard of its science, is there any reproach conveyed. For, as always is the case, the instrument of Divine Revelation partakes of limitations inalienable from the age in which it is granted. The more closely we are enabled to scan the human framework, the more reverently shall we acknowledge the presence of the Spirit that pervades it."

The author's exposition of the lofty spiritual teaching of these narratives with regard to the nature of God and man, of sin and righteousness, fully justifies the value he claims for his methods of exegesis and criticism.

W. H. BENNETT, M.A.

THE WITNESS OF HERMAS TO THE FOUR GOSPELS. By C. TAYLOR, D.D.,
Master of St. John's College, Cambridge. London: C. J. Clay & Sons, 1892.
pp. viii. 148.

IT has become one of the commonplaces of New Testament criticism, especially as applied to the Gospels, to begin with the testimony of Irenæus, towards the end of the second century, and thence work backwards through the hundred years which separate him from the Apostolic age. The testimony of Irenæus, especially in book iii., chap. xi., is so full and so remarkable that even Strauss frankly admits it as proof that in A.D. 180-200 there were four, and only four, Gospels fully acknowledged by the Christian Church. He admits that the quaint reasons which Irenæus gives as to why there *must* be exactly four Gospels are not to be taken as the grounds upon

which the selection of four was made, but as arguments by means of which Irenæus endeavours to justify to himself and to others the fact that precisely four Gospels, neither more nor less, had been given by Divine Providence to the Church.

The arguments are interesting enough to bear repetition, all the more so because they have a very close connexion with the important treatise of the Master of St. John's on the *Witness of Hermas to the Four Gospels*.

The Church is diffused throughout the whole earth, and the earth has four quarters; therefore there should be four Gospels. The Gospel is the breath of life to men, and the wind of heaven has four breaths; therefore there should be four Gospels. The cherubim, who are images of the activity of the Son, are fourfold—a lion, a calf, a man, and an eagle; and like these are the four Gospels. The dealings of the Son of God with the human race are fourfold: with Abraham and the patriarchs face to face; with the Israelites through the priesthood; with the disciples through the Incarnate Son; with the present Church through the Spirit. Therefore the Gospel also is fourfold; and those who make either more or less than four Gospels are adding to the truth, or refusing what has been divinely ordained. We may smile, if we please, at some of these arguments; but it is quite clear that at the time when they were written, precisely four Gospels, neither more nor less, were universally acknowledged in the Church. Irenæus would not have thought of seeking for such arguments if within the memory of those whom he had met either in the East, or in Italy, or in Gaul, there had been Churches which accepted only three, or (like Marcion) only one, of the four. So that the witness of Irenæus covers not only the years during which he was writing his work on *Heresies*, but the previous forty or fifty years; in other words, it carries us back to A.D. 140 or 130, if not to a still earlier date.

It was becoming another commonplace of Biblical criticism to leave the *Shepherd of Hermas* almost entirely on one side in working back through the witnesses which lie between Irenæus and the Apostles. Constructive and destructive critics alike are agreed that it contains no definite quotation from either the New Testament or the Old. "The scope of the writer gave no opportunity for the direct application of Scripture. He claims to receive a Divine message, and to record the words of angels" (Westcott, *On the Canon of the New Testament*, 3rd ed., p. 181). But it is the object of Dr. Taylor's treatise to show that in future the testimony of Hermas is a most important factor in the sum of evidence, and must on no account be left on one side. He contends that we have in Hermas precisely the kind of evidence which is of such incalculable value in Irenæus, viz., statements which show, in however quaint and strange manners, that in the writer's time the exact number of four Gospels was well established, because the writer assigns to this fact mystical significance, and expresses it in a variety of allegorical forms. Nay, more, he thinks it probable that it was from Hermas that Irenæus derives the idea of the mystical arguments which he uses to prove that a fourfold Gospel is an *à priori* necessity, and that Irenæus is merely reproducing in new forms what had been urged by Hermas some forty years, or possibly even eighty years, before Irenæus wrote. That Irenæus knew the *Shepherd of Hermas*, and esteemed it very highly, we know from his own words. On one occasion he introduces a quotation from it with the formula, "Well therefore said the *Scripture*" (IV. xx. 2). So that it is by no means improbable that, if he understood the allegorical language of Hermas to mean the four Gospels, he would thereby be led to employ similar ideas in his own work.

It will be seen that the importance of Dr. Taylor's theory, if it can be established, is very considerable. Even if we assign no higher date to Hermas than that which is

commonly accepted upon the statement in the Muratorian Canon, viz., c. A.D. 140, we have obtained what is substantially the same testimony as that of Irenæus respecting the four Gospels from a point forty years nearer to the Apostolic age;—a great gain. And if we allow to the *Shepherd of Hermas* the early date for which Zahn and Dr. Salmon contend, viz., c. A.D. 105, we have good reason for maintaining that the four Gospels must have been well established before the death of St. John: which would indeed be a startling result. And in considering this point we must bear in mind the enormous success which the *Shepherd of Hermas* had during the first century of its existence. It would be no exaggeration to say that towards the end of the second century it was better known and more widely received than one or two books which are now in our New Testament. Therefore, if Hermas was all along understood to mean that the historical foundation of the Church is to be read in precisely four Gospels, then we have a very large addition made to the evidence which tells in favour of the authenticity of the four evangelical records.

But all this is as yet purely hypothetical. Did Irenæus and the Christians before him, who delighted in the *Shepherd*, understand the imagery of Hermas to mean the four Gospels? Did Hermas himself intend that they should so understand it? Until this is shown to be at any rate highly probable, the advantages which have been held out to us must be foregone.

The passage on which the argument mainly turns is in Vision iii. 13. "But in the third vision ye saw her (the Church) younger and fair and gladsome, and her form fair. For just as when to some mourner cometh some piece of *good tidings*, immediately he forgetteth his former sorrows, and admitteth nothing but the tidings which he hath heard, and is strengthened thenceforth unto that which is good, and his spirit is renewed by reason of the joy which he hath received; so also ye have received a renewal of your spirits by seeing *these good things*. And whereas thou sawest her seated on a couch, *the position is a firm one*; for the couch has *four feet* and *standeth firmly*; for the world too is upheld by means of *four elements*." This couch, we are previously told, was taken into a tower, which also represents the Church, and is *four square*, built on foundations laid in *four rows* and of stones which are *squared*, and which represent apostles, bishops, teachers, and deacons (*Vis.* iii. 3, 5, 10). Before sitting youthful and joyous on the couch or bench, the woman who represents the Church was seen sitting old and feeble in a *chair*, the same word being used as in the Gospels for "The scribes sit in Moses' *seat*." This chair, then, is the Church's seat of authority under the Mosaic dispensation, which had become obsolete. "What can her new seat the bench, which stands on four feet, signify but the fourfold Gospel?" asks Dr. Taylor. "We may say then that it is the Four Gospels that are signified by the feet of the Church's seat, and that are likened to the four elements of the world" (p. 9). "To anglicize the wordplay we may say, that the elements of the foundation of the tower, in *Sim.* ix., correspond to the elements of the world. . . . These links between the similitude and the vision confirm the suspicion that the fourfold foundation likewise adumbrates the fourfold Gospel" (pp. 10, 11).

That some of the strange imagery used by Hermas would be very likely to suggest to Irenæus some of the strange arguments by which he tries to prove that there must be exactly four Gospels, may be safely granted, and Dr. Taylor has done good service in pointing out the minute coincidences between the two writers in detail (pp. 13-18). But we must be cautious about concluding that, because the fours in Irenæus certainly refer to the Gospels, therefore the fours in Hermas do the same. It is possible that they do so: but it is also possible that they merely symbolize perfection. That a tetrad or square was a symbol of perfection, and that four was

regarded as an excellent number, is a familiar idea in ancient philosophy. We find it in Aristotle more than once (*Eth. Nic.* I. x. ii.) and in Plato, who quotes it as from Simonides (*Protag.* 339).¹ The four elements of which the world is compacted are of course a mark of its perfection: and the four rows in the foundations of the four-square tower may easily have a similar meaning. The four feet of the bench or couch, if they mean anything more than that a bench must have four feet in order to be firm, might be explained in a similar way.

But in order to strengthen his argument Dr. Taylor goes on to show in detail that Hermas makes free use of the subject-matter and phraseology of the Gospels, although he never expressly quotes them. We are warned that "Hermas has a way of going off at a word and using it without too strict regard to the context from which he borrowed it" (p. 33), and that "it is against the principle of Hermas to allude plainly to the Scriptures" (p. 95): but even with this proviso some of the cases in which he is supposed to be drawing from the Gospels seem to be a little far-fetched, *e.g.*, those noticed pp. 44 and 47. Moreover, the greater number, if not all, of the instances taken from the Synoptic Gospels might be derived from oral tradition, just as well as from written documents. Whatever date we give to Hermas, the oral tradition was still vigorous in his day, and he can hardly have escaped being influenced by it. The possible allusions to the Fourth Gospel are not very numerous. Dr. Taylor supposes that the parable in *Mand.* XII. v. 3 is taken from the miracle at Cana. It begins, "When a man has quite filled sufficient jars with good wine" (*γεμίση ὄνον καλοῦ*). But he does not notice what may be a direct quotation from John iii. 9 in *Mand.* XI. 19, "*How, sir, say I, can these things be?*" There are, however, one or two probable allusions to the First Epistle of St. John which are more convincing than either of these (pp. 82, 88, 89), and also one to the pericope of the Woman taken in Adultery (pp. 101-103), besides which there are various Johannine phrases, such as "last day," "know the truth," "works of God," "true" (*ἀληθινός*), "spirit of truth," and the like,² and all of these put together make a fairly strong case in favour of the view that directly or indirectly Hermas was acquainted with the Gospel and First Epistle of St. John.

If then these apparent allusions suffice to show that Hermas knew the four Gospels as documents, then the possibility that the fourfold foundations on which the four-square tower that represents the Church rests, and the four feet of the bench on which the woman who represents the Church rests, refer to the Gospels, is decidedly increased. But it is very far from being proved. Even if we were certain that Hermas knew the written Gospels, it would still be possible, and not improbable, that his fours and squares symbolize nothing more definite than completeness and perfection; and we are not certain of this, for the apparent allusions and reminiscences are too undecided to prove the point. They warrant us in maintaining that Hermas was acquainted with portions of the Gospel narrative in either a written or an unwritten form, and that he had at least second-hand acquaintance with the teaching of St. John; but beyond that it does not seem to be safe to go. We appear to be left, therefore, with two hypotheses—one as to the meaning of the symbolism in Vision iii., and one as to the writer's knowledge of four written Gospels, each of which adds support to the other, but neither of which is established.

This by no means proves that the volume before us is wasted labour: it is a very valuable contribution to an inquiry which has hitherto received inadequate

¹ See the note in Stewart's edition of the *Ethics*, I. p. 145, Oxford. 1892.

² Possibly "walk in truth" (*Mand.* iii. 4) might be added.

treatment, and all students of the subject will be grateful to the writer for it. In a second edition the volume might be made still more useful, if supposed allusions to the Synoptic Gospels were classified, according as the passage in question is found in three, two, or in only one of these Gospels. An appendix tabulating the texts discussed, with a reference to the page on which the discussion is found, would also be very acceptable.

These remarks are offered with diffidence and reserve, in the conviction that only those who have devoted to the *Shepherd of Hermas* a far more minute and careful study than the writer of them has been able to bestow, are competent to form a trustworthy opinion on the subject.

A. PLUMMER.

LITERARY DEPARTMENT.

BOOK REVIEWS.

THE CANON OF THE OLD TESTAMENT: an Essay on the Gradual Growth and Formation of the Hebrew Canon of Scripture. By HERBERT EDWARD RYLE, B.D., Hulsean Professor of Divinity, etc., Cambridge. London and New York: Macmillan & Co., 1892.

It is to be hoped that Professor Ryle takes too unfavorable a view of the State biblical knowledge when he writes in his preface: "Most students of the Bible know something about the history of the Canon of the New Testament, and about the process by which its limits were gradually determined. Few, by comparison, are aware that the Canon of the Old Testament passed through a very similar course of development." If they remain in such lamentable ignorance it will not be for lack of books to teach them better. Not to speak of the admirable chapter on the subject in W. Robertson Smith's *Old Testament in the Jewish Church*, the last twelvemonth has brought us Buhl's *Kanon und Text des Alten Testaments* and Wildeboer's *Entstehung des Alttestamentlichen Kanons*, both revised German editions of works originally published in other languages—the former in Danish (1885), the latter in Dutch (1889). Professor Wildeboer's book is an exhaustive investigation which, for students, is not likely soon to be superseded. There was room, however, for a fresh English work on the subject; and Professor Ryle's comes opportunely to supplement Driver's *Introduction*, from which the formation of the Canon was excluded by the plan of the series to which it belongs.

The plan and method of the volume before us differ entirely from that of Wildeboer. The work of the Dutch scholar is rightly described in the title as "an historico-critical investigation;" the English scholar offers us a constructive presentation of the results of criticism. Professor Ryle stands openly on the side of the new school of Old Testament critics, though with some harmless reserves of his own. His plan leads him to discuss at greater length than would ordinarily be expected in a history of the Canon the chief points in the history of the Old Testament literature.

Hebrew literature existed long before the idea of canonicity was conceived—songs, laws, stories, official records, and prophecies were transmitted orally, fixed in writing, preserved at the sanctuaries and in prophetic circles. "It was not till the year 621 B.C., the eighteenth year of the reign of Josiah, that the history of Israel presents us with the first instance of 'a

book,' which was regarded by all, king, priests, prophets, and people alike, as invested not only with sanctity, but also with supreme authority in all matters of religion and conduct." The "covenant" by which the Deuteronomic law was ratified made it the first canonic Scripture in Israel. This law-book (Deut. v.-xxxii.) was already a half century or more old, having been compiled in the end of Hezekiah's reign, or the beginning of Manasseh's; but its distinctive features were unknown before the seventh century B.C. We must remember, too, that as long as prophecy continued to be a real power, the living word must have maintained its precedence over the written word, so that the canonicity of Deuteronomy meant much less before the exile than canonicity meant when Sacred Scripture was the only oracle of God.

To the Deuteronomy were attached, probably in the exile, the Book of Joshua—of course without the priestly element—and a redaction of the Jehovist-Elohistic compilation, which had been made by the union of JE some time before the beginning of the seventh century. In the exile also the Priestly Laws were brought together and written down, not in a systematic code, but in smaller collections, the oldest of which is the Law of Holiness.

The union of the Priestly Laws and Histories with the older Jehovist-Deuteronomic work was accomplished before the time of Ezra, whose Book of the Law was substantially our Pentateuch. The solemn ratification of this law marked the completion of the first Canon, which therefore dates from the latter half of the fifth century B.C.

The formation of the group of the Prophets (including the older historical books), having commenced not earlier than the year 300 B.C., was brought to a conclusion by the end of that century. Taking their place beside the Law, though not strictly upon an equality with it, these writings made with it the second Canon, "The Law and the Prophets."

The impulse which led to the addition to the Hebrew Canon of a third group of Scriptures may well have come in the religious revival of the Maccabæan times, from which period the youngest works in the collection, Daniel and the Maccabæan Psalms, date. The formation of the collection lies between 160 B.C. and 105 B.C., the death of John Hyrcanus. The right of some of these books to a place in the Canon was, however, not unchallenged; and the question was not finally set at rest until the Council at Jamnia, about 90 A.D., which may therefore be taken as the date of the authoritative sanction of the completed Canon, the Law, the Prophets, and the Writings. The point at issue in the con-

troversies of the Jewish schools was not whether the Antilegomena should be admitted to the Canon; on the contrary, it is presupposed that they already have a place in the collection.

As to the Hellenistic Bible, it is not a legitimate inference from the inclusion of the Apocrypha in the Septuagint, that the Alexandrian Jews acknowledged a wider Canon of Scripture than their brethren in Palestine; the evidence drawn from Philo and Josephus is conclusive against such a difference. The true explanation is rather that the Hellenistic Jews at the time the Greek version was made had no sharply defined idea of canonicity, except, of course, for the Law.

In a series of excursus, Professor Ryle discusses the alleged traditions about Ezra's connection with the formation of the Canon (iv. Ezra xiv. and its echoes); Elias Levita's invention about the Men of the Great Synagogue; and the Talmudic tradition, *Baba bathra* 14 f. (translation). He presents a tabular view of ancient catalogues of the Hebrew Scriptures; the original text of the most important testimonies; the names of the Hebrew Scriptures and their divisions, and of the Old Testament books. Indexes of Scripture references and of names and subjects complete the volume.

In matters outside the field of the "Higher Criticism" the accuracy of the book is not unimpeachable. We are told, e.g. (p. 238), that the division into chapters taken from the Vulgate was first introduced in the Hebrew Bible in the Bomberg Bible of 1521; and that "the division into verses, which appeared in the *Editio Sabbioneta* [sic] of the Pentateuch (1557), does not seem to have been applied to the whole Hebrew Canon before the edition of Athias (1661)." The Latin chapters are found in the Bomberg Bible of 1517-18 in folio, and presumptively—though I cannot verify this by actual inspection—in the quarto edition of 1518; see Elias Levita, Notice to the Reader, prefixed to his *Massoreth ha-Massoreth* (1538, ed. Ginsburg, p. 85—mis-translated by Ginsburg; cf. also the Introduction to his *Bachur* (1518). The division into verses underlies the accentuation and is found in all editions and codices. In the confused statement quoted above, Professor Ryle means not the division into verses, but the numbering of the verses in the margin—a very different thing. But even thus corrected he is wrong in every particular. The Sabbioneta Pentateuch of 1557 (not Sabbioneta! see De Rossi, *Annali ebreo-tipografici di Sabbioneta*, 1780; Lagarde, *Mittheilungen*, II., 106 sq.) is commonly alleged as the first edition in which the verses were numbered. De Rossi, who is cited as authority for this statement, says more cautiously that it was the first, or one

of the first, in which a Hebrew numeral was affixed to every fifth verse (*op. cit.*, p. 20). It was not the first; the same method of numeration is applied to the whole Bible in the great Bomberg Bible of 1547-49. Consequently the numeration adopted cannot have been "borrowed from Robert Stephens' edition of the Vulgate of 1555" (*ibid.*).

The mistake about Athias is more remarkable. From the middle of the sixteenth century the custom prevailed of numbering every fifth verse by a Hebrew numeral in the margin. At Leusden's suggestion, Athias, in his edition of 1661, introduced Arabic numerals for the intervening verses (2, 3, 4, 6, 7, 8, 9, etc.); see Leusden's own account, *Philologus Hebraeo-Græcus*, Diss. III. Leusden says that such numbers had never before been affixed to any Hebrew text; but this assertion requires limitation, for in the Antwerp Polyglot (1569-72) every verse of the Hebrew text is designated by an Arabic numeral.

Nor is it in bibliographical matters alone that the author trips. The "tradition" that Ezra committed a copy of the Scriptures to writing and deposited it in the temple courts (p. 241) owes its existence to a confusion—which Professor Ryle is not the first to fall into—of *Ezra* with *Azara*, "temple precincts." *Kohleleth rabba* (hardly earlier than the eighth century of the Christian era) should not be cited in the same breath with *Megillath Taanith* as a witness to the early Jewish use of the number 24 for the books of Scripture (p. 190, n.). In the list of titles of Old Testament books (p. 294), *Ἀμφοτεροδελφι* of Origen's catalogue (comp. *Sota*, 36 b.) is rendered "fifth part of Precepts"—a strange name for the Book of Numbers! The origin and meaning of the name must be clear to any one who reads Num. i., where the word *pagūdīm* recurs in every other verse from 21-43—in the census of each tribe—and in the sum total, vs. 46. It is the "Book of Musters" (lit. "of the men mustered, or enumerated"), an exact equivalent to the *Ἀριθμοί* of the Greek Bible.

Notwithstanding these defects—which, it is fair to say, lie largely in matters somewhat aside from the subject of the book—the volume may be commended to those who are in want of a popular sketch of the formation of the Canon from the standpoint of a conservative modern criticism.

GEORGE F. MOORE.

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AN INTRODUCTION TO THE STUDY OF THE BOOKS OF THE NEW TESTAMENT. By JOHN H. KERR, A.M., Pastor of the Central Presbyterian Church of Rock Island, Ill. With an Introductory Note by Professor Benjamin B. Warfield, D.D.,

of Princeton Theological Seminary. Chicago and New York: Fleming H. Revell Co., 1892. 12mo, pp. xx., 333, \$1.50.

The growing interest in the study of the Bible is evidenced by the increase of helps for popular study, as well as by the larger place given to discussions of the several books in the pulpit. Mr. Kerr, a Presbyterian pastor, began to preach on the Gospels nearly ten years ago, and out of that early effort a volume has grown. It should be judged in accordance with its purpose and genesis. The purpose is to provide for the author (and other pastors) "a popular treatise on New Testament Introduction for uses of instruction" among the people of his charge. The genesis of the volume has already been indicated.

That a busy young pastor should make any original contribution to the scientific treatment of New Testament Introduction was not to be expected. Some questions often most troublesome for experts are therefore passed by in Mr. Kerr's volume. He expressly disclaims any attempt to set forth new and startling theories, and acknowledges his dependence upon others. He has mainly followed Dr. Gloag and Professor Warfield, his instructor in the Western Theological Seminary. The latter furnishes an Introductory Note to the book, which is dedicated to himself. The point of view is of course conservative, and both the author and his teacher take pains to intimate that the discussion of the human side of the New Testament does not imply any doubt of its being the inspired Word of God. Professor Warfield, in his note and the accompanying table, sets forth his view of the periods of New Testament literature, accepting certain lines of development, which he indicates with a good deal of force. To this view there seems to be only one objection (and to this it will be necessary to refer again)—namely, the improbable position assigned to Mark's Gospel, ten years after the two other Synoptics.

The book itself consists of nine chapters. In the first, entitled General Introduction, there is a brief reference to the Canon. In the second the Gospels in general are discussed; but the Synoptic problem is only touched upon, the theory of a common oral basis being accepted. The third chapter takes up the four Gospels *seriatim*. The usual array of witnesses is made, and the matter is well put for popular use. But the writing of the Gospel of Mark is placed in A.D. 68, while those of Luke and Matthew are put as early as A.D. 58. This is contrary to all internal evidence. If there is one Gospel among the three which gives strong indications of priority, it is that of Mark. Dr. Warfield's defence of the

canonicity of 2 Peter has led him to connect that epistle with the Gospel of Mark, and his pupil has closely followed him. But it is doubtful whether 2 Pet. i. 15 refers to a Gospel afterward written, and the fact that Peter uses the word "exodus" for "decease" is not convincing. Indeed, this view of the dates of the Synoptic Gospels seems to upset the theory of their origin advanced in the volume. If Luke wrote a gospel in 58 at Cæsarea, before Paul went to Rome, probably the Roman Christians used it before ten years elapsed. Yet Mr. Kerr says "there is little reason for doubting that Mark wrote this Gospel in Rome." Now, if Luke's Gospel is put as late as A.D. 68, the theory of a common oral basis might stand. But to suppose that Luke was in Rome years before with Paul, and that his Gospel was unknown in Rome, and especially unknown to Mark, whose narrative so closely resembles it—all this seems improbable. The origin of the Synoptics is involved in fresh difficulty, mainly to bolster up a notion about the connection of 2 Peter with Mark's Gospel. It is scarcely "conservative" to construct a theory on evidence as slight as this. The destructive critics habitually do so, but they ought not to be encouraged by Mr. Kerr.

The historicity of the Book of the Acts is of course defended, but nearly one half of the volume is devoted to the Pauline epistles, which are treated in their chronological order.

Two Roman imprisonments are accepted: Galatians comes before the two Corinthian epistles; Philipians is put last in the second group. The outlines are usually borrowed (with credit) from Gloag, Warfield, or Weidner. The Epistle to the Hebrews is discussed in a separate chapter, and the arguments for and against the Pauline authorship briefly stated. The bearing of the question on the theory of the Canon is not indicated. The Epistle of James is dated A.D. 45, and its author is *not* identified with James the son of Alphaeus. "Babylon" in 1 Peter is taken literally, and the valuable defence of 2 Peter by Professor Warfield is summarily stated, and the assumed relation to the Gospel of Mark again introduced. Jude is regarded as prior to 2 Peter, and made use of in the latter. The Johannine authorship of Revelation is of course defended, and its late date accepted. The author seems to incline to the spiritual theory of interpreting the Apocalypse.

The style of Mr. Kerr is usually clear. In his anxiety to give credit for his matter he cites too freely. Nor has he allowed himself to assimilate an extended literature on his subject. He quotes many authors, but, after all, he speaks mainly what he was taught as a theological student. As his

teacher speaks for him in the Introductory Note, so he throughout speaks for his teacher. Accordingly the modest volume, designed for popular use, becomes in the eyes of students a fair statement of the conservative positions maintained by the professor to whom it is dedicated. This will give added interest to the book. Mr. Kerr, however, would do well to make some corrections should a second edition be called for. The volume is well printed, and will doubtless serve its purpose for a large number of readers.

M. B. RIDDLE.

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CARDINAL MANNING. By ARTHUR WOL-
LASTON HUTTON, M.A. Boston and New
York: Houghton, Mifflin & Co., 1892.
8vo, pp. viii., 260, \$1.

The history of the last four hundred years records the names of many men of the first rank who have left the Church of Rome for the Church of England. It contains only two really great names among those who have passed the opposite way. These are Newman and Manning. They were both conspicuous in character, attainment, and position in the Church they abandoned. They both reached the highest rank in the Church to which they went. But by far the greater of the two was Manning. Cardinal Newman was an episode in the course of the Roman Church in England—a brilliant, striking, romantic episode; but nothing that he did or said or wrote seriously affected its prospects. Indeed, it may seriously be questioned whether he did not, upon the whole, damage those prospects. His whole career left upon the mind of the English-speaking race the impression that Kingsley was right when in his famous controversy with Newman he asserted that "truth for its own sake has never been a virtue of the Roman clergy." It is true that for this assertion he was attacked by the priest of the Oratory, and in the fight which ensued was beaten clean out of the field. But Newman's victory was too easy. The bystanders saw that it was not because the victor espoused the better cause, but because he was such an incomparable master of fence that Kingsley could not stand before him. Newman followed all his life after an ecclesiastical ideal which did not exist and never has existed. He was able for a time to persuade himself and many others that the Church of England fairly represented it. Later he was able to persuade himself and a few others that the Church of Rome stood for the same ideal. But, in very deed, he alone remained deceived to the end. He will not long be remembered. He was a striking figure for awhile in the ecclesiastical history of the

English-speaking world. He grew more picturesque as he added year after year to an unusually long life. But the ideas for which his name stands are too subtle and finespun, not to say too disingenuous, to hold a place among the religious motives of our race.

Manning was a man of an utterly different type. He was seduced from the Church of his birth by different motives, and he was both far more welcome and far more at home at Rome. In the small volume before us Mr. Hutton has drawn in very clear lines the figure of the cardinal archbishop. He has done this all the better because he stands himself, apparently, outside both churches; but he possesses an intimate knowledge of them both. He will not speak of Manning's change as a "conversion," as a Romanist would do; nor as a "perversion," as an Anglican would do; but, as a civil observer from without, he calls it a "migration." This is the key to the spirit of the book. It does not fall in our way to rehearse its contents. The book itself is greatly condensed. It is enough to say that this little volume sketches in firm lines the figure of one of the greatest men, who was also one of the most potent forces in Great Britain during this century. He almost made Romanism respected in England. He succeeded in retaining the friendship and respect of those whom he forsook. He was so enthusiastically Roman and at the same time so uncompromisingly English that people almost came to believe there was no incompatibility between the two things. He gained for his Church the ear of the laborer and almost of the socialist. He was the first to see and to persuade the Curia that hereafter the occupant of St. Peter's chair must hold relations not with kings, but with peoples. He subordinated all human interests, all human sanctions, all human authorities to the Church, and thus became a *persona grata* to Pius IX., whose intimate personal friend he was for years. The key to his character and actions is contained in a pregnant sentence of his own: "*The alternative is either Rome or license of thought and will.*"

He was quite right; that is the alternative. Romanism means intellectual and moral obedience; Protestantism means intellectual and moral liberty. Newman was essentially an intellectual sceptic. He felt with regard to mental processes as Coleridge did about ghosts: "I don't believe in them; I have seen too many of them." And so by one arbitrary act of will he dethroned his own understanding, and set up in place thereof the principle of obedience in matters of faith. Manning was a sceptic concerning men's moral processes. He distrusted his own, and in consequence those of other men. And so

he became the example and apostle of obedience in conduct to an infallible *authority*. It may be fairly said that the new article of the papal creed owes its existence to Cardinal Manning. Certainly but for him it would not have been promulgated when it was; and had it not been done when it was, it may well be doubted if it would have been done at all.

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DOCTRINES AND GENIUS OF THE CUMBERLAND PRESBYTERIAN CHURCH. By A. B. MILLER, D.D., LL.D., President of Waynesburg College, Pennsylvania. Nashville, Tenn.: Cumberland Presbyterian Publishing House, 1892. 8vo, pp. viii., 320.

This work has been furnished to the public in response to a request from the Board of Publication of the Cumberland Presbyterian Church, the author being left free in the selection of his subject. The selection was determined, says the author, by a desire to produce if possible a plain and thoughtful book that would interest and profit the reader. He may well afford to congratulate himself on the successful accomplishment of his desire; for the book is plain and it is thoughtful, and the intelligent reader, for whom it is intended, will be both interested and profited by its perusal. The tone of the book well becomes its theme, being throughout calm and judicial, while its English is everywhere undefiled either by bad syntax, or bad rhetoric, or ugly controversial words.

Dr. Miller gives, in the main, a fair statement of the doctrines of the Cumberland Presbyterian Church, at least in so far as the ground extends which the book traverses. The creed of a church, however, like the Bible, must be, to a certain extent, a matter of "private interpretation," and in estimating the value of any commentary on it, due allowance must be made for the author's "personal equation." This is illustrated in Dr. Miller's discussion of some of the doctrines of the Cumberland Presbyterian Confession, as also in some of his animadversions on what he regards as certain teachings of the Westminster Symbols. In the two cases respectively a good many Cumberland Presbyterians and adherents of the Westminster Symbol would agree with him, while a good many would not. But the author writes everywhere with the utmost courtesy toward those with whom he disagrees, and the book as a whole is of such strength and spirit as to produce upon most readers a wholesome impression. Dr. Miller, as do a great many others in these days, longs for doctrinal unity of statement on the part of the churches. "The great work now before the churches of this country," he

says, "and their solemn responsibility in view of it, demand, as it seems to me, that they candidly consider, and at once, whether in many instances alleged doctrinal differences are not entirely too unimportant to justify the division they occasioned and still perpetuate, and whether because of these divisions there is not great waste of spiritual energy and of material agencies, both so greatly needed in the solution of the problem of the evangelization of the rapidly increasing numbers who never enter our places of worship." Toward this longed-for unity the author ventures to think that he already sees some evidences of progress, as, for instance, the great multiplication of facilities for the study of the sacred Word, the vastly increased number of competent critics now devotedly giving their erudition and their powers of logic to the investigation of that word, the already close proximity to one another on the part of the evangelical pulpits, and the creed-revision movement, which is no longer a movement only in the air.

Nevertheless, the author is not an advocate of individualistic license. He is not one of the too numerous teachers of the public who apparently unduly depreciate the value of even a short creed. On the contrary, he thinks that it serves "a most important end," only it should be regarded as neither final nor infallible. The Church is an oak, and the creed is the urn in which it is planted; sooner or later the urn must break or the oak must die. "A creed is but a temporary halting-place in the march of mind, indicating a position in advance of any previously reached," in testimony whereof the author quotes an excellent passage from Bishop Butler's "Analogy," and another one from the Rev. John Robinson, pastor of the Plymouth Pilgrims. But the written creed has various values beyond the one here mentioned, as the author sufficiently shows elsewhere in his book.

Dr. Miller did not propose "to present in these pages a systematic commentary on our standards, but rather to give prominence to the statement and discussion of such doctrines as set forth our *system* of theology, and especially as that system is distinguished from what is popularly known as the Calvinistic system." We are inclined to regret that he did not draw more sharply and distinctly the line between Arminianism and Cumberland Presbyterianism. There is such a line, though it doubtless lies somewhere over in Arminianism, just as the other lies confessedly somewhere over in Calvinism. Dr. Miller's distinction between a creed and a doctrine is, the former is what one believes, the latter is what one teaches. In the case of an honest Church the two are the same. Cum-

berland Presbyterians so teach—that is, so interpret their creed—as to regard themselves as occupying theological ground which is neither wholly Arminian nor wholly Calvinistic, but partly both. The title of Dr. Miller's book constrains us to think that he should have written somewhat more on this aspect of his subject than he has. We think, however, that he does answer, clearly and fairly, honest inquiry in regard to the doctrinal difference between Cumberland Presbyterians and other branches of the Presbyterian family. For a brief but perhaps adequate survey of the ground on all its boundaries, the uninformed reader must resort to the late Dr. Richard Beard's book, "Why am I a Cumberland Presbyterian?"

Of the thirty-six principal topics in the Cumberland Presbyterian Confession of Faith, Dr. Miller treats the following: The Holy Scriptures, The Holy Trinity, The Decrees of God, Creation and Providence, the Fall of Man, Free Will and Divine Sovereignty, Redemption in Relation to the Heathen and those Incapable of Faith, Sin, Atonement, and Pardon. The author says that the legal aspects of the atonement—which he calls a "merciful provision"—"sprang wholly from God's sovereign grace," and that this legal aspect "is comprised in the fact that all the benign ends of God's moral government that could have been attained by the punishment of the transgressor can be attained through the sufferings and death of Christ as displaying God's disapprobation of sin and His supreme regard for holiness and for the happiness of His creatures." "Atonement," he says, "takes away no one's sins except in the sense (1) that God can justly and does forgive the sins of those who repent of sin and choose obedience, and (2) that it provides the gracious influences whereby the sinner may experience moral and spiritual regeneration if he submit himself to those influences. Pardon, justification, salvation, or the blessings which come to man through Christ by whatever word expressed, must mean in a general sense (1) deliverance from the penal consequence of sin by pardon, made morally possible through atonement, and (2) restoration to holiness and, thereby, to blessedness." As to the application of these doctrines, Dr. Miller rightly says that Cumberland Presbyterians teach that "all infants dying in infancy, and all persons who have never had the faculty of reason are regenerated and saved." "Cumberland Presbyterian doctrine makes the blessings of the Gospel available to all humanity—wide as the curse is the offered remedy." In every nation he that fears God and works righteousness is accepted of Him.

Dr. Miller writes throughout with his

mind's eye on the current theological discussions, in regard to which he is well posted; and he and the publishers have produced a book which is attractive in appearance and cannot fail to be interesting and instructive to many.

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THE SOTERIOLOGY OF THE NEW TESTAMENT. By WILLIAM PORCHER DUBOSE, M.A., S.T.D., Professor of Exegesis in the University of the South. New York: Macmillan & Co., 1892.

This book is very properly entitled. It is not, nor claims to be, an exhaustive system of Christian doctrine, but—the problem being the salvation of man—this salvation is carefully and fully defined, and its process and result exhibited. The work is speculative and dogmatic, yet mainly exegetical—*i.e.*, the speculative ground of the dogma is first exhibited and defended, and thereafter supported and fortified by a very ample and subtle exegesis. It would not be possible, in our brief limits, to reproduce the argument; but it will well repay examination. While not exactly fitted for a text-book, yet the work can be read with profit by students of theology and by young clergymen whose theology is yet in the formative stage.

The author is evidently well aware of the present *status* of theologic science, and of what are its still debatable questions and of what are its crucial ones. The central point of his argument is the doctrine of the essential and complete humanity of our Lord Jesus Christ—a doctrine commonly admitted in terms, yet virtually impaired by a defective definition of that humanity. It, with its implications, is a truth very needful to emphasize in these days, not only as an antidote to a yet lingering though well-meant monophysitism, but as the true argumentative position to hold against all who deny the divinity of Jesus, supplying, as it does, the strongest argument for the latter.

Evidently the author loves the *truth* more than he values his identification with any systematic presentation of it hitherto, which is not and cannot be final. Hence he is fearlessly logical. He is not afraid to speak of our Lord as "a human person," since personality alone is what constitutes essential human nature; yet as carefully he avoids the theoretically Nestorian doctrine with which not all so-called Nestorians are chargeable. Also he admits in Jesus the metaphysical *impossibilitas peccandi*, and, likewise, the moral *possibilitas peccandi* (which last he does not explain away), yet does not claim to be able to reconcile the two. In our view there is no contradiction here, when all is rightly

thought, but we cannot now present our own method.

That the author subjects everything to speculative scrutiny is indicated by his remark that he believes the Scriptures because they are true rather than regards them as true because they are Scriptures.

He recognizes and supports the important doctrine that the redemptive work is first actualized in the person and the career of Jesus Christ, yet shows that our Lord is not merely a *sample*, but also a *cause*; and that the incarnation is ideally and actually completed only in the perfection of the entire organism of the new humanity (which, in our regard, is the true interpretation of the text, "Then shall the Son also be subject to Him who puts all things under Him," etc.).

In his exegesis the author is very thorough, and shows the result of his long self-training as a professor. This may be well seen in his chapter 8, wherein he examines the passages commonly adduced in support of the doctrine of *substitution*.

The analogy, and yet the distinction between man's natural birth (from Adam) and his supernatural birth (in Christ) are very clearly shown. By the former we receive our impersonal nature; by the latter, our true personality, with all that follows.

We have but little to suggest in the way of criticism. Some ambiguity may possibly be felt in his use of the word "spiritual," which he employs in the sense of *religious* as distinguished from *moral*, whereas, in our view, it should cover both. His use of the word "law" is sometimes confusing. At times it is identical in meaning with *idea*, again with *prescription* or *maxim*.

The only thing we have wished for in reading the book is that ampler justice might have been done to man's *physical* being as a part of the Divine idea of him. This would have required a still farther descent into speculative depths, indeed, yet we think that it would have modified, or rather completed, the author's doctrine of baptism. We think, too, that St. Peter's phrase, "Partakers of the Divine nature," may be made to cover larger ground than he makes it to mean—no other than the possession of the Divine attributes *quoad* the universe.

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RELIGION, par G. DE MOLINARI, Correspondant de l'Institut, Rédacteur en Chef du *Journal des Économistes*. Deuxième édition, augmentée d'un *aperçu de l'avenir des religions*. Paris: Guillaumin & Cie. (no date). 18mo, pp. x., 370, 3.50 fr.

M. de Molinari is an economist of repute, being editor-in-chief of the *Journal des Économistes*, and author of a long list

of economic treatises. The work before us has been received with marked favor, according to the author's testimony, which he is careful to fortify by a large body of extracts from press notices, which he reprints in the appendix. The work is evidently meant for a popular one, and it is written with a distinct aim. The title is not particularly descriptive. While a large part of the book is taken up with speculations and discussions as to the origin and nature of the religious sentiment and of religious systems, and the social and moral value of religion, the avowed aim of the author is to secure in France the absolute separation of Church and State, and, as a step in this direction, to secure the formation of a Society for the Economic Freedom of Cults. There is nothing fresh or striking about the author's views of religion. He seems to be an evolutionist pure and simple. This is evident alike from his discussions and from the range of authors from whose works he makes extracts in his appendix. He seems to be an earnest believer in the practical utility of Christianity in a pure and free form, without in any way committing himself to the supernatural origin of Christianity. He believes that the religious sentiment is the highest element of human nature, and that which differentiates man from the brute creation. He repudiates the idea that any amount of culture or advancement in civilization can supersede it. He maintains that the religious conceptions of men and the systems of religious thought and worship that they form for themselves are ever in accord with the degree of culture to which they have attained. Rude, uncultivated peoples are not able to rise above fetichism. With advance in wealth, culture, and social order, higher forms of religious sentiment and practice appear. In Christianity the best products of Hebrew and Greek thought are blended. In Christianity religion has attained to its most perfect development, though not necessarily to its final form. The essential elements of effective religion are belief in the existence of God (a personal God seems to be meant) and in the immortality of the soul—that is to say, belief in a God who rewards and punishes, and in a future life whose blessedness or misery depends upon the conduct of the present life in accord with or in opposition to the will of the Supreme Being. He maintains that religion, with such sanctions, has been a chief factor in the promotion of law and order and in the advancement of civilization, and that this fact has led inevitably to the union of Church and State. The author seems to be of opinion that each of the great religious systems of the world is adapted to the actual state of its constituents. The characterization of Christianity in comparison with other cults

is somewhat crude, but it is highly honorable to Christianity, differentiating it radically from even the highest forms of paganism.

The chief feature of the book is the application to religion of the principles of free-trade political economy. Protection and monopoly in religion are supported by the same arguments and are open to the same objections as protectionism and monopoly in commerce. The author compares France, Spain and Russia, as regards the efficiency of religion, with England, where dissent is tolerated and protected, and with the United States, where absolute religious liberty prevails, greatly to the disadvantage of the former. The arguments in favor of religious freedom and the separation of Church and State are perfectly familiar in America, and need not be enumerated here. That they should be effectively employed in France by a leading economic writer is certainly significant, and should be a source of satisfaction to all believers in voluntarism in religion.

It would seem that in France the separation of Church and State is at present advocated chiefly by atheistic socialists, whose aim is to destroy the Christian religion as an effete superstition that is oppressing the people. It is opposed, on the one hand, by liberals, who fear that separation of Church and State and the emancipation of the priesthood and of religious education from State control would render the priesthood more aggressive, enable the Church to accumulate property more readily, and in general give to the Church greater advantages than the State can afford to bestow. The Conservatives, on the other hand (including the clergy), fear that without State support and special privileges the Church could not maintain itself in vigor and efficiency, but would become one of a number of competing sects. In opposition to both parties the author insists that the effect of competition would be to prevent or to remedy all sorts of abuses, to so elevate the tone of religion and so increase its efficiency as to minister in the highest degree to the wants of the whole people.

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TWO PRESENT DAY QUESTIONS. I. Biblical Criticism. II. The Social Movement. Sermons preached before the University of Cambridge, 1892. By W. SANDAY, D.D., LL.D., Dean Ireland's Professor of Exegesis. London and New York: Longmans, Green & Co., 1892. 8vo, pp. 72.

The character of these themes, and no less the distinguished scholarship of their author, demand for them a wide and thoughtful reading. The one word which

they both utter is *caution*. In the field of biblical criticism the author recognizes that progress has been making with great rapidity within the last decade mostly in the direction of acceptance of the newer views in the criticism of the Old Testament. And he urges that this rate of progress has been, to say the least, fast enough, while he implies that it has been too fast. A traditional view is in such cases of value, because it gives us something to hold to, while we are making the transition from the old to new opinions. It has the sanction of use, and it works in, as experience has shown, with our other beliefs.

This is the place to put in a very large interrogation point. The traditional view of the Bible does not fit in with our other beliefs, or at least there is room for serious doubt whether it does so fit. Biblical criticism is only a section of a great movement of religious thought, and the difficulty which this creates is, that the traditional view of Scripture is utterly out of gear with the whole mental habitude of one who is in that movement. There is involved in it the whole question of authority in religion, and that other question of the continuous presence of the Holy Spirit in the Church; and in regard to both these questions opinion, not to say widespread and serious conviction, has made the whole atmosphere and environment alien to the traditional view.

But the great objection to this advice about the rate of motion is that it is just this habit of mind which has put English scholarship at a disadvantage compared with the freer German thought. It is true, as Dr. Sanday says, that German scholars do make curious mistakes, owing to their haste for results. But the noble and enviable result is that they are pioneers in all important branches of study, leaving the rest of us the small task of criticism, where they create, and the unenviable glory of pointing out their minor errors.

No; the true word to speak to English scholars is not *caution*, but *thoroughness*. It is only in appearance that the Germans have set the pace so fast. In reality, their seemingly radical conclusions have been based upon a patient and massive scholarship of which England cannot boast. When once the foundations have been laid, the mind moves quickly. By all means let us have a school of English criticism, but don't let us say that its first task is to thresh out old straw.

In regard to the social question, the advice is of the same kind. The movement is admitted, but substantially Dr. Sanday's advice to the clergy is, "Keep out of it." It is not the province of Christianity to change or create social conditions, but to correct life within these conditions. The matter of slavery is cited as an example,

and it is shown that the writers of the New Testament give advice to both masters and slaves, but do not point out the wrong of the system. But when we take for our example the equally pertinent question of the relations of rich and poor, we find that the writers of the New Testament do take sides about that, leaving us to suppose that the reason why they did not take sides about slavery was simply that they had not come to that yet. And when we do come to that period in human progress when this question was up, then Christianity took a hand, and it was not the emancipationists who misrepresented her spirit, but the men who contended that it was outside of her province.

Dr. Sanday is right, however, in saying that we must discriminate between the province of the preacher and that of the economist and statesman in these matters. The business of the preacher is to show the moral evil of any system, and that of the economist or statesman to point out the remedies. It is in this latter part that the complexities and difficulties of the questions involved emerge. And the place of the evil in the present case is not individual action under the system, but in the system itself. Competition is at the basis of the present commercial system, and competition is contrary to Christian morals. The economic evil of it does not always appear, because competition may be on so nearly even terms that one man does not get an unfair advantage of another, although the interests of the two are in conflict. But when labor comes into competition with capital it is always at a disadvantage, and as a result goes to the wall. But the evil is with the system, not with the individual employer, who is himself so caught in the toils of a false system that fair treatment of his employes becomes an impossibility, unless he too would go to the wall. Christianity thus, in pointing out the moral evil of the system, becomes the friend not only of the laborer, but of the employer as well. And, as a general principle, wherever there is any moral evil in the social system, regulation of the moral conduct of the individual becomes an impossibility, and Christianity has to address itself therefore to the correction of the evil of the system. E. P. GOULD.

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THE PRINCIPLES OF ETHICS. By BORDEN P. BOWNE, Professor of Philosophy in Boston University. New York: Harper & Brothers, 1892. 8vo, pp. xvi., 309, \$1.75.

The utterances of different writers concerning the principles of human conduct are a confused Babel. The sources of this confusion are mainly, according to Pro-

fessor Bowne, three: first, the introduction of irrelevant questions as to the psychological origin of our moral ideas; secondly, the desire to deduce moral life from a theory instead of deducing moral theory from moral life; thirdly, the failure to bring the abstractions of theory to the test of practice. Professor Bowne gains in every way by freeing himself at the outset from the incubus of revolutionary theories as to how our moral notions arose. This he does, in his usual vigorous fashion, in the Introduction. The ground is taken that the worth and truth of ideas must be tested by our present faculties and experience. "If we have moral insight, it is no matter how we get it; and if we have no such insight, there is no help in any psychological theory." The rest of the book may be conveniently divided into two parts. In the first part the author critically develops his theories of fundamental moral relations; in the second, he treats of their application in the individual, in the family, in society. In both there is a noteworthy endeavor to avoid the abstractions which have so frequently led to barren logomachies and unprofitable speculations. The result is to give to the treatise the special significance of being one of the most successful attempts yet made to unite the ethics of duty with the ethics of eudæmonism, and the method of intuition with the method of experience. The first three chapters are taken up with a trenchant criticism of the claims of the goods ethics, on the one hand, and the duty ethics, on the other, to represent a complete ethical theory. Few if any of the arguments are new; they form, in fact, the usual stock-in-trade of the advocates of either system in attacking the other. But Professor Bowne has his own pointed way of presenting them. It is shown, as over against the abstractions of the ethics of duty, that an element of eudæmonism enters into every rational conception of a moral aim. Apart from reference to an end as a good, the categorical imperative is empty: it has little value in determining concrete acts, it exhausts itself in defining the motives of the agent. As over against the abstractions of the ethics of eudæmonism, it is shown that its claims amount either to a truism or else that it lacks the universality of a philosophical principle except when the good which it proposes as the rational end of action is a good the conception of which is determined by reference to a law. Thus "the duty ethics leads to the goods ethics, unless we are content to rest in a barren doctrine of good intentions; and the goods ethics leads back to the duty ethics, unless we are content to abandon ethical philosophy altogether." What, then, is the ideal good which *should* be the aim of rational action? The answer

which Professor Bowne gives is essentially that which Aristotle gave: "Conscious life in the full development of all its normal possibilities" (p. 69). But after Aristotle came the Christian consciousness and the formulation of its recognition of the absolute goodness of the subjective disposition by Kant. Professor Bowne seeks to be true also to this factor of the moral life. In the chapter on Subjective Ethics (chap. 4), we find the following emphatic propositions: "The duty and good desert of acting from good will, and the sin and ill desert of acting from an evil will, is the deepest law concerning the interaction of moral beings. . . . The law of good will . . . is unconditionally binding for all beings and for all circumstances, presupposing, of course, the general possibility of a moral existence. It is a law fit for weakness and power, for ignorance and knowledge, for earth and heaven, for the human and the divine. This law stands in its own right." Again, in another place he emphasizes the will to do right as the very centre of character: "Where it is present other lacks may be excused; and where it is absent nothing else can take its place." But this is only an aspect of the matter, after all. The will to do right is only the form of the moral good; its contents must be sought elsewhere, and the law of good-will itself is limited in its application by the ideal of human perfection. Now it is precisely at this point that our moral maxims fail us. The ideal of human perfection, whether we regard the individual or the species, is vague. The normal possibilities of humanity are not in all respects known. We have to fall back on experience and a divination of the direction in which the good for man lies. It is with the moral ideal just as it is with the cognitive ideal: each is understood only as it is realized.

The idea of development in morals is brought out in its various phases in the fifth chapter. Many of our actions are theoretically indeterminate; it is impossible to lay down rules to cover all cases. It is partly for this reason that the discussion of concrete moral relations in the last part of the book is confessedly of the nature of hints rather than an exhaustive treatment. The hints, however, are pregnant; but it is impossible to do more here than to call attention to the fact. Attention may also be called to the chapter on Ethics and Religion (chapter 7), in which it is maintained that while there is a relative independence of the two, so far as the discovery and formulation of ethical principles are concerned, the moral life itself implies and is sustained by the religious conviction that "the world is essentially rational and moral, and will finally be manifested as such."

It is to be regretted that an author so acute and discriminating as Professor Bowne usually is should assume at times a tone so self-confident and bitter in relation to views which he ridicules as to put himself quite out of the sympathy of his reader. The favorite expletives of his *odium philosophicum* seem to be "farce" and "rant." They occur several times in the course of the book, and indicate a temper not altogether judicious. It should be said, however, that the author's diatribes are directed against opinions and not against persons. But opinions can easily be manufactured; we should have been better satisfied that some of the views criticised by Professor Bowne were not inventions or caricatures if he had referred them directly to author and book.

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NOTES AND BRIEF REVIEWS, BY THE EDITOR.

The editor has received the following note:

"Among the many tributes which were paid to Tennyson after his death, both by the pulpit and by the press, the sermon which was preached by the Rev. Dr. J. H. Ryland, rector of St. Mark's Church, New York, is one of the most thoughtful and appreciative. It has been printed in a pretty little pamphlet, and published by Brentano, of this city. I am very much obliged to you for it.

"HENRY VAN DYKE."

If one wishes to learn of the method and success of missionary work in Japan, the book to be recommended is *An American Missionary in Japan*, by Rev. M. L. Gordon, M.D. (Boston and New York: Houghton, Mifflin & Co., 1892. 12mo, pp. xxiv., 276, \$1.25). It is a plain, straightforward, and intensely interesting account of the various phases of missionary life and experience, with an immense amount of information upon the work done and to be done. One can scarcely lay the book down before finishing all that Dr. Gordon has written, and even then it is with the wish that he had told more. It is a model book, and it will serve a good purpose to readers as a manual and to other similar writers as a model.

The Fleming H. Revell Co. (New York and Chicago) has recently published three books of exceptional interest upon missionary subjects. They are valuable additions to the literature of missions, and are worthy of wide circulation.

Henry Martyn, Saint and Scholar First modern missionary to the Mohammedans.

1781-1812. By *George Smith, C.I.E., LL.D.* With portrait and illustrations. (8vo, pp. xii., 580, \$3.) In spite of the fact that Sargent's life of Mr. Martyn has been reprinted frequently, and in spite of the fact that others have prepared memorials of this devoted servant of Christ, there was room for a more complete and exhaustive work, especially since the publication of additional material bearing upon the theme in hand. It is a matter of peculiar congratulation that the work has been undertaken by one qualified by residence, experience, and reputation, for the author of "The Life of William Carey" and of "The Life of Alexander Duff" needs no introduction to the public nor any commendation from us.

James Gilmour, of Mongolia: his Diaries, Letters, and Reports, Edited and Arranged by *Richard Lovett, M.A.* (8vo, pp. 336, \$1.75), is a labor of love in memory of a classmate. It is drawn from full sources of diary, correspondence, and reports to the London Missionary Society as well as from some printed articles contributed to various missionary journals. The former sources have enabled the editor to present not only the external and visible facts, but also the inner story of struggle, hope, discouragement and triumph. The author says truly of the writer of the well-known work "Among the Mongols" (1882): "He has set before this generation a noble example of absolute devotion to duty, of self-sacrifice that shrunk from no cost in the service of the Mongols and the Chinese, of steady perseverance in a hard pathway, even when the eagerly longed and prayed-for tokens of progress were not vouchsafed." The editor has done well to let Mr. Gilmour's story stand so largely in his own words, for it seems to bring us closer to the man, his spirit, and his work.

The Story of Uganda and the Victoria Nyanza Mission. By *Sarah G. Stock.* (12mo, pp. 223, \$1.25.) The story of James Hannington, the martyr bishop, and of Alexander Mackay, with their fellows and helpers, is too recent and too vivid to need more than mention to call forth interest. In the present volume we have a portrayal of what is indeed a "wondrous story" concerning the planting of the Gospel in "the marvellous country of Uganda." The tale here is all too brief to correspond to the interest and importance of the facts.

Christ and Our Country, by the Rev. *John B. Robins*, of the North Georgia Conference, is a book which is a sort of counterpart to Dr. Strong's "Our Country," and it is the purpose of the author to present "a hopeful view of Christianity in the present day." The work is already in its fourth edition. (See list of books received.) The author writes with enthu-

siasm and faith. He has thought much and pondered deeply upon his theme, and he has made a helpful book. Some of his chapters are headed as follows: Increasing Wealth not a Danger; Immigration not a Danger; The Needed Christianity of the Present; Christianity's Real Antagonisms. Mr. Robins does not blink the difficulties and discouragements, but at the same time he looks at the encouraging features, and thence draws hope and inspiration.

Two volumes of sermons have recently come to hand: *The Gospel of Gladness*, by *David James Burrell, D.D.*, and *Divine Balustrades*, by *Robert S. MacArthur, D.D.* Both men are New York pastors, and they preach sermons which are eminently intelligible and practical. Their styles of composition are quite different, the one using short, quick sentences, while the other elaborates his thought in more rounded and pleasing phrase. The extent to which the pulpit has been affected by current critical discussions is evidenced by the fact that each of these volumes contain two sermons which discuss some of the results. Dr. Burrell takes extreme conservative ground, and roundly asserts some things which may be quoted in order to indicate his position. The title of a sermon is "Christ and the Bible; how They Stand or Fall Together." In it he says: "Thus the Bible is the complement and counterpart of Christ. The incarnate and the written Word are one—the binomial Word of God. . . . And whatever the Book contains, whether theological, ethical, or scientific is true, absolutely true." "It is only in the original that either the Incarnate or Written Word can be called 'inerrant.'" "We have the same reasons precisely for believing in the errorlessness of the original copy of the written Word as for accepting the sinlessness of the Incarnate Word. Both alike have suffered in 'transcription.'" We are treated to some minutiae in the same connection. "He [Christ] learned it [the Bible] memoriter when a lad, and received it as His 'infallible rule of faith and practice'—so received it without any twisting of language or qualification or mental reservation." In the first temptation Jesus is represented as saying: "For I remember what my dear mother taught me out of the Book—'Man shall not live by bread alone.'" Apparently the days of apocryphal additions to the word of Scripture has not passed by. Quite in contrast is the position of Dr. MacArthur. It is indicated when he says: "Our knowledge of the Bible is necessarily progressive. . . ." It "should be studied on scientific principles." It "asks no favors and fears no appropriate tests." Instead of saying that "the Bible is on trial," he turns the matter about and says that the

higher criticism "is itself on trial," a far better way of stating the position. "It is needless to oppose unverified theories; and it is wicked to cling to old prejudices when new truths are proved." "This criticism has done good just as far as it has discovered truth." With regard to "errancy," Dr. MacArthur says: "The Bible is absolutely authoritative on matters of our spiritual life and faith." "To insist on its historical and scientific inerrancy is to mistake its true design and controlling purpose."

The Call of the Cross. Four College Sermons. By Rev. George D. Herron, D.D. Introduction by President George A. Gates. (New York and Chicago: F. H. Revell Co., 1892, 12mo, pp. 111, 75 cents.) These sermons are excellent in conception and execution. They are pious without weakness, profitable and practical without rant, pointed without offence. We quote a single sentence upon which the eye has fallen upon opening the book by chance, and it is characteristic of a considerable part of the whole. "A religion that is occupied with no more than the saving of one's soul is not Christian, whatever else it may be. . . . Every moral victory of yours is a triumph for the race."

Two Northfield Sermons is the title of a little book by Dr. H. Clay Trumbull, Editor of the *Sunday-School Times*. (Philadelphia: Wattles, 1892, 12mo, pp. 53.) The subjects are "Moral Color-Blindness" and "Our Duty of Making the Past a Success," and they were delivered at the opening of the World's Students' Conference, at Northfield, Mass., in 1888 and 1892. They are bright with illustration, forcible in expression, lucid and occasionally colloquial in style; and these qualities are all used to enforce the lessons which form the burden of the discourses.

A Manual of Information Concerning the Episcopal Church. By Rev. George W. Shinn, D.D., Newton, Mass. (New York: Thomas Whittaker, 1892, 12mo, pp. 182, 50 cents.) *The Episcopal Church*; its doctrine, its ministry, its discipline, its worship, and its sacraments. By George Hodges, D.D., Rector of Calvary Church, Pittsburgh. (The same, 1892, 12mo, pp. 95, 50 cents.) The difference in the titles of these books is indicative of the difference in their methods and contents. Dr. Hodges' book is in the form of sermons treating of the topics noted in the title-page, and it possesses the advantages and limitations incident to that mode of presentation. Dr. Shinn, on the contrary, has prepared a brief manual which covers all the points upon which the stranger or the uninstructed churchman may need information. It is clearly written, and it covers a great deal of ground. Besides, it is so arranged that

it can be used in the class-room. It is regretted that limits of space do not allow a longer notice of these two contributions.

Did a Hen or an Egg Exist First? Such is the title of a little book by "Jacob Horner." (See list of books received.) "My talks with a sceptic" is the sub-title. The argument is in the form of a dialogue in which the narrator has naturally the advantage. Many of the points made by scepticism, which are readily caught up by the average man, are dealt with, and it was with the intent of aiding such objectors to faith that the pages were prepared. The final outcome of it all is summed up as follows: "The scientists of the age have as yet given no valid reason for depreciating the great verities of the good old Book, and the Bible still remains an impregnable rock."

Quakers in Pennsylvania is the title of a recent number of the Johns Hopkins University Studies in Historical and Political Science. The author is Albert C. Applegarth, Ph.D., but he has chosen a title altogether too broad for his subject unless he has presented here only four chapters from what is to constitute a larger volume. These subjects relate to customs, laws, the attitude toward the Indians and toward slavery. The eighty-four pages of text are entertaining and instructive, but they seem to embody the notes taken during a search for materials rather than the elaborated results of the search.

BOOKS RECEIVED.

Adams, Myron. Creation of the Bible. Boston and New York: Houghton, Mifflin & Co., 1892. Cr. 8vo, pp. v., 313, \$1.50.

Addis, W. E., M.A., of Balliol College, Oxford. The documents of the Hexateuch, translated and arranged in chronological order, with introduction and notes. Part I. The Oldest Book of Hebrew History. New York: G. P. Putnam's Sons. London: D. Nutt, 1893. 8vo, pp. xciv., 236, \$3.00.

Adler, Felix. The Moral Instruction of Children. [International Education Series.] New York: Appleton & Co., 1892. 12mo, pp. xiii., 270, \$1.50.

Aldrich, Aurette Roys. Children; their models and critics. New York: Harpers, 1892. 16mo, p. 158.

Applegarth, Albert C., Ph.D. Quakers in Pennsylvania. [Johns Hopkins University Studies in Historical and Political Science. Series X., viii.-ix.] Baltimore: Johns Hopkins Press. 1892, 8vo, pp. 84, 75 cts.

Bartlett, Edward T., Dean, and Peters, John P., Ph.D., Professor of the Old Testament Languages and Literature in the Protestant Episcopal Divinity School in Philadelphia. Scriptures, Hebrew and Christian, arranged and edited for young readers as an introduction to the study of the Bible. Vol. I. Hebrew Story from Creation to the Exile. Vol. II. Hebrew Literature. Vol. III. Christian Scriptures. New York: Putnam's Sons, 1886-1892. 8vo, 3 vols, pp. xii., 645; xi., 569; xii., 601, set, \$5.00.

Bathe, Anthony, Rev. Editor. An Advent with

Jesus. London and New York: Longmans, Green & Co., 1892. 32mo, pp. vi., 123, 40 cts.

Bernard, Thomas Dehany, M.A., Canon and Chancellor of Wells. The Central Teaching of Jesus Christ. A study and exposition of the five chapters of the Gospel according to St. John, xiii. to xvii. inclusive. New York: Macmillan & Co., 1894. 12mo, pp. x., 416, \$1.50.

Boynston, George M., Secretary of the Congregational Sunday-school and Publishing Society. The Model Sunday-school. A handbook of principles and practices. Boston and Chicago: Congregational S. S. and Pub. Soc., 1892. 16mo, pp. 175, 75 cts.

Brand, James, D.D., Pastor First Congregational Church, Oberlin, Ohio. The Beasts of Ephesus. With an introduction by Rev. Francis E. Clark, D.D., President United Society of Christian Endeavor. Chicago: Advance Publishing Co., 1892. Cr. 8vo, pp. 206, \$1.00.

Brann, Henry A., D.D., Rector of St. Agnes' Church. Most Reverend John Hughes, First Archbishop of New York. New York: Dodd, Mead & Co., 1892. 12mo, pp. 182, \$1. [Makers of America Series.]

Bruce, Alexander Balmaln, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. Apologetic; or, Christianity defensively stated. [International Theological Library.] New York: Scribner's Sons, 1892. 8vo, pp. xvi., 522, \$2.50 net.

Burrell, David James, D.D. The Gospel of Gladness. [Sermons.] New York: Amer. Tract Soc., 1892. 12mo, pp. 318, \$1.25.

Case, Mary Emily. The Love of the World. A book of religious meditation. New York: Century Co., 1892. 12mo.

Cone, Jessica, Editor. Scenes from the Life of Christ pictured in Holy Word and Sacred Art. New York: Putnam's, 8vo, 65 photogravures, white and gold, \$3.50.

Cook, Albert S., Professor of the English Language and Literature in Yale College. The Bible and English Prose Style. Selections and comments. Edited with an introduction. Boston: Heath & Co., 1892. 12mo, pp. lxx., 61, 55 cts.

Deems, Charles Force. My Septuagint. By —, Pastor of the Church of the Strangers, and President of the American Institute of Christian Philosophy. New York: Cassell Publishing Co., 1892. 12mo, pp. 208, \$1.00.

French, Ferdinand Courtney. The Concept of Law in Ethics. Thesis accepted by the Faculty of Cornell University for the Ph D. degree in philosophy. Providence, R. I.: Preston & Rounds, 1892. 8vo, p. 51.

Fulton, Justin D., D.D. Charles H. Spurgeon, our Ally. Chicago: H. J. Smith & Co., 1892. Pp. 436, \$1.00.

Gore, Charles, M.A., Principal of Pusey House; Fellow of Trinity College, Oxford. The Mission of the Church. Four lectures delivered in June, 1892, in the Cathedral Church of St. Asaph. New York: Scribner's Sons, 1892. 12mo, pp. xii., 123, \$1.00.

Harrison, Alexander J., B.D., Rev. The Church in Relation to Sceptics. A conversational study to evidential work. London: Longmans, Green & Co., 1892. 16mo, pp. xvi., 348, \$2.00.

Herron, George D., D.D. A Plea for the Gospel. New York: Crowell & Co., 1892. 12mo, pp. vii., 106, 75 cts.

Horner, Jacob. Did a Hen or an Egg Exist First? or, My Talks with a Sceptic. Edited by James Crompton. New York and Chicago: F. H. Revell Co., no date. 12mo, pp. 96, 75 cts.

Jacoby, J. C., Rev., A.M. Around the Home Table. By —, pastor of the First Evangelical Lutheran Church of Nebraska City, Neb. Philadelphia: Luth. Pub. Soc. 12mo, pp. 307, \$1.00.

Johnson, B. W. The Christian International Lesson Commentary for 1893. St. Louis: Christian Pub. Co. 8vo, pp. 378, \$1.00.

Kellogg, S. H., D.D. The Genesis and Growth of Religion. The L. P. Stone Lectures for 1892, at Princeton Theological Seminary. New York: Macmillan & Co., 1892. 12mo, pp. xii., 275, \$1.50.

Laidlaw, John, D.D., Professor of Theology, New College, Edinburgh. The Miracles of Our Lord. Expository and homiletic. New York: Funk & Wagnalls Co., 1892. Pp. 384, \$1.75.

MacArthur, Robert S., D.D. Divine Balustrades, and Other Sermons. New York and Chicago: F. H. Revell Co., 1892. 12mo, pp. 202, \$1.25.

Miller, J. R., D.D. The Every Day of Life. New York: Crowell & Co., 1892. 16mo, pp. 283, \$1.00.

Moeller, Wilhelm, the late Dr. —, professor ordinarius of Church History in the University of Kiel. History of the Christian Church, A. D. 1-500. Translated from the German by Andrew Rutherford, B.D. New York: Macmillan & Co., 1892. 8vo, pp. xii., 545, \$3.75.

Moulton, Richard G., A.M., Ph.D. The Literary Study of the Bible. Syllabus. By —, Professor of English Literature in the University of Chicago, etc. Boston: Heath & Co. Chicago: University Press, 1893. 12mo, p. 73.

Musick, John R. Saint Augustine. A story of the Huguenots in America. Illustrated. New York: Funk & Wagnalls Co., 1892. 12mo, pp. vii., 319, \$1.50.

Ries, Jacob A. The Children of the Poor. New York: Scribner, 1892. 8vo, pp. xi., 300, \$1.50.

Robins, John B., Rev., A.M., of the North Georgia Conference. Christ and our Country: or, A Hopeful View of Christianity in the Present Day. Fourth edition. Nashville, Tenn.: Publishing House of the M. E. Church, South, 1892. 12mo, pp. 141, cloth, 75 cts.; paper, 25 cts.

Rylance, J. H., D.D., Rector of St. Mark's Church, New York. A Tribute to Tennyson. New York: Brentano. 16mo, pp. 46, 25 cts.

Ryle, Herbert Edward, B.D., Hulsean Professor of Divinity, Cambridge. The Early Narratives of Genesis. A brief introduction to the study of Genesis i.-xi. London and New York: Macmillan & Co., 1892. 12mo, pp. x., 138.

Schaff, Philip, D.D., LL.D., Professor of Church History in the Union Theological Seminary, New York. History of the Christian Church. Vol. VII. Modern Christianity—The Swiss Reformation. New York: Scribner's Sons, 1892. 8vo, pp. xvii., 690, \$4.00.

Smith, George, C. I. E., LL.D. Henry Martyn, Saint and Scholar. First modern missionary to the Mohammedans, 1781-1812. With portrait and illustrations. New York and Chicago: F. H. Revell Co., no date. 8vo, pp. xii., 580, \$3.00.

Smith, Henry Preserved. Response to the Charges Presented to the Presbytery of Cincinnati by the Committee of Prosecution. Cincinnati: Robert Clarke & Co., 1892. 8vo, pp. 70, 50 cts.

Smyth, Newman. Christian Ethics. [International Theological Library.] New York: Scribner's Sons, 1892. 8vo, pp. x., 498, \$2.50.

Storrs, Richard S. Bernard of Clairvaux: The Times, the Man, and his Work. An historical study in eight lectures. New York: Scribner's Sons, 1892. 8vo, pp. xvi., 506, \$2.50.

Trumbull, H. Clay. Two Northfield Sermons: Moral Color blindness: our duty of making the past a success. Philadelphia: J. D. Wattles, 1892. 12mo, pp. 53.

Tucker, William Jewett. Professor in Andover Theological Seminary. The New Movement in Humanity from Liberty to Unity. An oration before the Phi Beta Kappa Fraternity of Harvard University, June 30, 1892. Boston and New York: Houghton, Mifflin & Co., 1892. 12mo, pp. 24, 25 cts.

Van Horne, D., Rev., D.D. Professor of Systematic Theology in Heidelberg Theological Seminary. Religion and Revelation. Dayton, O.: Reformed Pub. Co., 1892. 12mo, pp. vii., 192.

West, Andrew Fleming. Professor in Princeton College. *Alcun and the Rise of the Christian Schools.* New York: Scribner, 1892. 12mo, pp. 205, \$1.00. [The Great Educators. Edited by Nicholas Murray Butler.]

Weymouth, Richard Francis, D. Lit., Fellow of University College, London. *The Resultant Greek Testament*; exhibiting the text in which the majority of modern editors are agreed, and containing the readings of Stephens (1550), Lachmann, Tregelles, Tischendorf, Lightfoot, Ellicott, Alford, Weiss, the Bible Edition (1880), Westcott and Hort, and the Revision Committee. With an introduction by the Right Rev. the Lord Bishop of Worcester. New York: Funk & Wagnalls Co., 1892. 12mo, pp. xix., 644, \$3.00.

White, Lorenzo, Rev. *The Democracy of Christianity; or, Equality in the Dealings of God with Men.* New York: Hunt & Eaton, 1892. 12mo, pp. 307, \$1.25.

THE JANUARY MAGAZINES.

HARPER'S MAGAZINE for January contains: Frontispiece; Illustration for "The Unexpected Guests," drawn by W. T. Smedley; "The Old Way to Dixie," by Julian Ralph; "Proletarian Paris," by Theodore Child; "Horace Chase" (a novel), by Constance Fenimore Woolson, Part I.; "The Unexpected Guests" (a farce), by William Dean Howells; "The Romance in the Life of Hefty Burke," by Richard Harding Davis; "Pensions: the Law and its Administration," by Edward F. Waite; "The Refugees" (a tale of two continents), by A. Conan Doyle, Part I.; "The Story of the Other Wise Man," by Henry Van Dyke; "The Rejected Manuscript" (a story), by Elizabeth Stuart Phelps Ward; "Why We Left Russia," by Pontney Bigelow; "Feline Amenities," by George du Maurier; "Tennyson," by Annie Fields; "Editor's Study," by Charles Dudley Warner; "Editor's Drawer," with introductory story, "The Prosecution of Mrs. Dullet," by Thomas Nelson Page.

THE CONTENTS OF THE CENTURY for January are: "Portrait of John Greenleaf Whittier," "La Grande Demoiselle," by Grace King; "The Great Wall of China," by Romyyn Hitchcock; "A Winter Ride to the Great Wall of China," by N. B. Denays; "The £1,000,000 Bank-Note," by Mark Twain; "The Lights 'o London," by Louise Imogen Guiney; "The Reward of the Unrighteous," by George Grantham Bain; "Crusty Christopher" (John Wilson), by Henry A. Beers; "Whittier," by Elizabeth Stuart Phelps; "The Kindergarten Movement," by Talcott Williams; "The Child-Garden," by Richard Watson Gilder; "The Story of Millet's Early Life," by Pierre Millet; "An Illustrator of Dickens," by Arthur Alchin; "A Bridal Measure," by Thomas Bailey Aldrich; "The Cosmopolis City Club" (I. Why and How the Club was Organized), by Washington Gladden; "Benefits Forgot," II. by Wolcott Balestier; "To Gipsyland," by Elizabeth Robins Pennell; "Letters of Two Brothers" (Passages from the Correspondence of General and Senator Sherman), by W. T. Sherman and John Sherman; "Personal Studies of Indian Life" ("Politics and Pipe-Dancing"), by Alice C. Fletcher; "Sweet Bells Out of Tune," III., by Mrs. Burton Harrison; "Lethe," by Louise Chandler Moulton; "New Day," by Charles Washington Coleman; "The Mother," from a painting by Alice D. Kellogg; "Notable Women," I. (Dorothea Dix), by Mary S. Robinson.

THE CONTENTS OF SCRIBNER'S for January are as follows: "The Muse Urania," frontispiece, by T. A. Butler; "The Peary Relief Expedition," by Angelo Heilprin; "Sonnets after the Italian," by John Hall Ingham; "Personal Recollections of Mr. Lincoln," by the Marquis de Chambrun; "The Poor in Naples," by Jessie White Va. Mario; "An Old Love-Letter," by Margaret Croesby; "The One I Knew the Best of All" (a memory of the mind of a child), by Frances Hodgson Burnett, Chapters I-IV.; "Impressions of a Decorator in Rome" (First Paper),

by Frederic Crowninshield; "Experience," by Edith Wharton; "The Wanderings of Corchill," by Charles F. Lummis; "Los Caraqueños," by F. J. Stimson; "Historic Moments: The Fall of Sebastopol," by William Howard Russell, LL.D.; "The Point of View" (The Historical Novel, Jokes by Acclamation, The Sonnet of Arvers).

THE ATLANTIC MONTHLY for January contains: "Old Kaskaskia," in four parts—Part First—Mary Hartwell Catherwood; "George William Curtis and Civil Service Reform," Sherman S. Rogers; "The Feudal Chiefs of Acadia," L. Francis Parkman; "To a Wild Rose Found in October," Ednah Proctor Clarke; "Diary of a Nervous Invalid," Edwin Lassetter Bynner; "The Russian Kunys Cure," Isabel F. Haggood; "A Heart-Leaf from Stony Creek Bottom," M. E. M. Davis; "Cola di Rienzo," Harriet Waters Preston and Louise Dodge; "Penelope's English Experiences," in two parts—Part First—Kate Douglas Wiggin; "In a Wintry Wilderness," Frank Bolles; "Edward Augustus Freeman," John Fiske; "Shakespeare in 'Love's Labour's Lost,'" Sir Edward Strachey; "Reminiscences of a German Nonagenarian," E. P. Evans.

THE CONTENTS OF LIPPINCOTT'S for January are as follows: "A Pacific Encounter," Mary E. Stickney; "A Spanish Painter," Colin Campbell Cooper; "Humility," Ina Lillian Peterson; "An Old-Time Philadelphian" (portrait), Elisabeth Ballister Bates; "Gypsies and the Poet," W. L. Shoemaker; "In War-Time," M. E. W. Sherwood; "Across Dug Gap," S. L. Bacon; "An Actress and her Art" (portrait), Alfred Stoddard; "Bringing Home the Cows," Charles G. D. Roberts; "Fells and Fencing," Eugene Van Schaick; "Sweetheart, to You!" William H. Hayne; "If I Might Choose," Carrie Blake Morgan; "A Dictionary Session at the Academy," translated from Emile Bergeret by H. F. Machuning; "Men of the Day," M. Crofton; "Gossip of the Century," W. S. Walsh; "Recent American Fiction," Anne H. Wharton; "With the Wits."

THE CONTENTS OF THE COSMOPOLITAN for January are: Frontispiece from a painting by Sir Frederick Leighton; "The Making of an Illustrated Magazine," "Four Famous Artists," Gerald Campbell; "Japan Revisited," Sir Edwin Arnold; "Beauties of the American Stage," Joseph P. Read, William S. Walsh; "The Confessions of an Autograph-Hunter," Charles Robinson; "The English Laureates," R. H. Stoddard; "The Muses of Manhattan," Brander Matthews; "Grant Under Fire," Theodore R. Davis; "A Traveller from Altruria," W. D. Howells; "The Wheel of Time," Henry James; "To Those Coming," Edith M. Thomas; "Co-operative Industry," E. E. Hale; "The Lost Island," Louise V. Sheldon, E. J. Austen.

BOSTON, MASS., October 1, 1892.

From a personal knowledge of the work of the New England Conservatory, and of the officers in charge, we take pleasure in stating to all interested in the welfare of pupils placed in the New England Conservatory home, that the influences surrounding them are of the most helpful and beneficial character.

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Abbreviations of Magazine Titles used in the Index of Periodicals.

- Af. M. E. R. African M. E. Church Review. (Quarterly.)
 A. R. Andover Review.
 Bibl. Sacr. Bibliotheca Sacra. (Quarterly.)
 B. Q. R. Baptist Quarterly Review.
 Ch. Q. R. Church Quarterly Review.
 C. M. Q. Canadian Methodist Quarterly.
 C. P. R. Cumberland Presbyterian Review. (Quarterly.)
 C. R. Charities Review.
 C. T. Christian Thought.
 Ex. Expositor.
 Ex. T. Expository Times.
 G. W. Good Words.
 H. R. Homiletic Review.
 L. Q. Lutheran Quarterly.
 M. R. Methodist Review. (Bi-monthly.)
 M. H. Missionary Herald.
 Miss. R. Missionary Review.
 N. H. M. Newbury House Magazine.
 N. W. The New World.
 O. D. Our Day.
 O. N. T. S. Old and New Testament Student.
 P. M. Preachers' Magazine.
 P. Q. Presbyterian Quarterly.
 P. R. R. Presbyterian and Reformed Review. (Quarterly.)
 R. Ch. Review of the Churches.
 R. Q. R. Reformed Quarterly Review.
 S. A. H. Sunday at Home.
 S. M. Sunday Magazine.
 T. Th. The Thinker.
 T. Tr. The Treasury.
 Y. R. The Yale Review.
 Y. M. The Young Man.
- Aggressive Christianity in India, G. F. Pentecost, OD.
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 Attitude of the Educated Classes of India toward Christianity, J. E. Robinson, MissR.
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 Chariots or Shields? A Note on Psalm XLVI., W. Taylor Smith, TTh.
 Christ, the Life and Light of Men, John Clifford, GW.
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 Church Movement in 1833, A Layman's Reminiscences of the, by G. W., NHM.
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 Moslem "Back-Fire," A. J. K. Wilson, MissR.
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THE CHARITIES REVIEW.

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 Leontine Nicoll: Her Life and Work.
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CHRISTIAN THOUGHT.

New York, December, 1892.

Our "Modern Aristotle" and the Theistic Arguments.
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EXPOSITORY TIMES.

Edinburgh and London, December, 1892.

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THE HOMILETIC REVIEW.

New York, London, Toronto, December, 1892.

The Historical Study of Hell.
 How Far Should Appeals to Fear of Future Retribution Enter into Preaching.
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THE MISSIONARY HERALD.

Boston, December, 1892.

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THE MISSIONARY REVIEW.

London, New York, Toronto, December, 1892.

The True "Forward Movement;" or, A Higher Standard of Consecration.
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NEWBERY HOUSE MAGAZINE.

London, December, 1892.

An Ancient Manuscript.
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NEW WORLD.

New York, December, 1892.

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OUR DAY.

Boston and Chicago, December, 1892.

The Career of Columbus.
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THE OLD AND NEW TESTAMENT STUDENT.

Hartford, November-December, 1892.

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PREACHERS' MAGAZINE.

New York, December, 1892.

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THE REVIEW OF THE CHURCHES.

London, November, 1892.

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Edinburgh, London, Dublin, December, 1892.

Half-Brothers.
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London, December, 1892.

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New York, December, 1892.

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COMPILED BY THE REV. GEORGE W. GILMORE, M.A.

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Theologia dogmatica et moralis ad mentem S. Thomae Aquinatis et S. Alphonsi de Liguorio necnon juxta recentiora Sedis apostolicae documenta, accurate explanata auctoribus professoribus theologiae seminarii Claramontensis et Societate Sancti Sulpitii. Editio sexta. Tomus secundus: Tractatus de SS. Trinitate, de Deo creatore, de Deo redemptore, de B. Virgine Maria, de gratia. Paris: Roger, 1892. Pp. 724, 18mo.

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Witte, Jehan, le Baron, de. Rome et l'Italie sous Léon XIII.; par le baron Jehan de Witte. Paris: Chappelliez, 1892. Pp. vi., 524, 16mo, 4 fr.

Wörter, Frdr., Prof., Dr. Die Geistesentwicklung des heiligen Aurelius Augustinus bis zu seiner Taufe. Paderborn: Schöningh, 1892. Pp. iv., 210, 8vo, 4 mk.

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CHRONICLE.

(Closes on the 20th of each month.)

Nov. 15. Thirty-third anniversary of the American Missionary Society in Philadelphia.

Nov. 21-24. "Continental Congress" of the Salvation Army in New York City.

Nov. 25. Plymouth Church, Brooklyn, decides to withhold its usual contribution to the American Board of Commissioners of Foreign Missions.

Nov. 27. Meeting of the College of Bishops of the Methodist Episcopal Church, at Omaha.

Nov. 29-30. State Sunday-School Convention at Worcester, Mass.

Nov. 30. Annual meeting of the Episcopal Archdeaconry of New York.

Dec. 3-8. National Prison Congress at Baltimore.

Dec. 13. Conclusion of the trial of Dr. Henry Preserved Smith (Cincinnati), for heresy. He was found guilty and sentenced to suspension. He will appeal.

Dec. 16. Consecration of the Rev. Lemuel H. Wells, Bishop of the (Protestant Episcopal) diocese of Spokane, Wash., at New Haven, Conn.

Dec. 18. Sixty-sixth annual meeting of the New York City Mission and Tract Society in the Fifth Avenue Presbyterian Church, New York City.

"Peace Sunday," observed at the request of the Universal Peace Congress, held in London, 1890.

Dec. 19-20. Meeting of the Federal Council of the Brotherhood of Andrew and Philip at the Marble Collegiate Church, New York City.

The Rev. J. Z. Tyler, of Cleveland, O., has been elected National Superintendent of the Christian Endeavor societies of the Christian (Baptist) Endeavor societies.

The Rev. E. P. Cowan, D.D., of Pittsburg, has been elected Corresponding Secretary of the Presbyterian Board of Missions for Freedmen.

Professor Williston Walker has been inaugurated Waldo Professor of Germanic and Western Church History in Hartford Theological Seminary; Professor E. K. Johnson has entered upon his duties as Professor of Theology at Red Wing Seminary, Minnesota; the Rev. William P. Ten Broeck, of La Crosse, Wis., has accepted the chair of Ecclesiastical History in Seabury Divinity School, Fairbault, Minn.; and the Rev. George Adam Smith has taken the chair of Hebrew and Old Testament Exegesis in the Free Church College, Glasgow.

The Rev. Marshall Lang, D.D., has been nominated as Moderator of the next General Assembly of the Church of Scotland, and the Rev. Walter Morison, D.D., as Moderator of the next English Presbyterian Synod.

The Rev. Thomas A. Tidball, D.D., of Camden, N. J., declines the bishopric of Yeddo, Japan; the Rev. Wilfrid Bird Hornby accepts his election to the bishopric of Nyassaland, Africa; and the Rt. Rev. Nathaniel Davies will accept his election to the newly created See of Rockhampton, Australia.

The Pope has appointed Cardinal Serafino Vannutelli to the important and delicate post of Bologna. He has also elevated to the Cardinalate Dr. Köpp, Prince-Bishop of Breslau; and Dr. Krementz, Archbishop of Cologne. The most noteworthy action of the Pope this year is, doubtless, the appointment of Dr. Theodore Kohn to be Prince-Archbishop of Omitz, Austria. This post carries with it the Cardinal's hat. The noteworthy circumstance is the elevation of a convert from Judaism to so elevated a position in the church.

The Rev. D. M. Harris, D.D., is now the proprietor and editor of the *St. Louis Observer*, the organ of the Cumberland Presbyterian Church.

Professor Davison, of the English Wesleyan Methodist Handsworth College, has been charged with heresy and acquitted, the charges being founded mainly on his acceptance of the theory of the composite character of the Hexateuch, and the non-Davidian authorship of certain psalms.

The President of France, in recognition of the value of the services to that country rendered by the McAll Mission, has conferred upon Mr. McAll the cross of the Legion of Honor.

The Rev. Joseph J. Cheeseman, a Baptist minister, and formerly superintendent of the Southern Baptist Missions of Liberia, has been elected President of Liberia.

A new attempt is to be made to bring the Anglican Church and the Orthodox Church of the East (Greek Church) into closer relations, by the appointment of two clergymen at Jerusalem, to exhibit tokens of that fraternal desire for union... of which many members in both churches have so often spoken. The movement is under the direction of "The General Committee for the Defence of Church Principles in Palestine."

OBITUARY.

Austin, Right Rev. William Piercy (Church of England), D.D., Bishop of Guiana and Primate of

the West Indies, at Georgetown, Demerara, Nov. 9, aged 85. He was graduated from Exeter College, Oxford, 1829; ordained a deacon in Barbadoes, 1831; admitted to the priesthood, 1833; returned to Demerara, 1835; appointed Rural Dean of Esequibo, 1836; made Archdeacon of British Guiana, 1837; consecrated in Westminster Abbey first Bishop of Guiana, 1842, at the age of thirty-five; became Primate of the West Indies, 1861; appointed Prelate of the Order of St. Michael and St. George, 1891. He was known as the "Nestor of the Church," having celebrated his Episcopal Jubilee early in 1892.

Bullock, Rev. Joseph James (Southern Presbyterian), D.D., in Lexington, Ky., November 9, aged 70. He was graduated from Centre College, Ky., 1832, and from Princeton Theological Seminary, 1836; he was ordained and became pastor at Frankfort, Ky., 1837; became Superintendent of Public Instruction of Kentucky, 1839; agent for Domestic Missions, 1847; pastor at Walnut Hill, also principal of the Female Academy in that place, 1849-53; pastor of Second Church, Louisville, 1853; returned to Walnut Hill, 1855; pastor of Franklin Street Church, Baltimore, 1861; of Second Church, Alexandria, Va., 1870; of First Church, Alexandria, 1874; and Chaplain United States Senate, 1879-1884. He was elected Moderator of the Southern General Assembly which met in Baltimore in 1888.

Campbell, Rev. Samuel Minor (Presbyterian), D.D., at Minneapolis, November 17, aged 70. He was graduated from Auburn Theological Seminary, 1849; was ordained and installed pastor at Paris Hill, N. Y., 1850; became pastor at Danville, 1857; of the Westminster Church, Utica, 1858; of the Central Church, Rochester, 1866; took charge of the First Presbyterian Church, Minneapolis, 1881. He was a delegate to the Pan-Presbyterian Council at Edinburgh in 1873. Besides volumes of sermons, he has published "Across the Desert: A Life of Moses," and "The Story of Creation."

Hort, Rev. Fenton John Anthony (Church of England), D.D. (Cambridge, 1875), in Cambridge, November 30, aged 64. He was graduated from Trinity College, Cambridge, B.A., 1850, and M.A., 1853; was ordained deacon, 1854, and priest, 1856; fellow of Trinity College, 1853-57, and of Emmanuel College since 1872; was vicar of St. Ippolyts, 1857-72; Examining Chaplain to the Bishop of Ely, 1871-73; Hulsean Lecturer in 1871; Divinity lecturer of Emmanuel College, 1872-78; Hulsean professor of Divinity in Emmanuel College, 1878-87, since that date Lady Margaret Professor of Divinity. His fame will rest on his joint editorship with Canon Westcott of "The New Testament in the Original Greek. A Revised Text, with Introduction and Appendix"—the now famous "Westcott and Hort Text." Besides this monumental work he has written two learned treatises on "*μωϋσῆς θεός*," and "The Constantinopolitan and other Eastern Creeds of the Fourth Century," and numerous magazine and encyclopedia articles; he was also a member of the New Testament Revision Company.

Lavigerie, Charles Martial Allemand (Roman Catholic), Cardinal Archbishop of Carthage and Algiers, at Algiers, November 26, aged 67. He was educated at the Petit Séminaire de St. Nicolas, under the celebrated Abbé Dapanlou; was ordained to the priesthood, 1847; he became Professor of Latin at the École des Carmes, soon being advanced to the chair of Ecclesiastical History at the Sorbonne; he was appointed Bishop of Nancy, 1863; was transferred to the See of Algiers, 1867, being thus elevated to the Archbishopric, and was raised to the Cardinalate in 1882. The title of Primate of Africa was bestowed on him by the Pope in recognition of his charitable work for the Arabs and for his anti-slavery activity. He was also one of the men who did most in reconciling the Vatican and the French Government after the abolition of the monarchy.

Lundy, Rev. John P. (Protestant Episcopal), D.D., in Philadelphia, December 12, aged 69. He was graduated from the college of New Jersey, 1846 and from Princeton Theological Seminary, 1849

became pastor of the Presbyterian Church at Sing Sing, N. Y., the same year; entered the Protestant Episcopal Church, 1851; was ordained a deacon in that church, 1854; served several years as chaplain of Sing Sing prison; became rector of the Church of the Holy Apostles, New York City, 1859; resigned because of ill-health, 1865. His literary reputation rests on his "Monumental Christianity; or, The Art of Symbolism of the Primitive Christian Church."

Maurenbrecher, Karl Peter Wilhelm, D.D., Professor of History at Leipzig, in Leipzig, November 6, aged 54. He became Privatdocent at Bonn, 1861; was called as Professor of History to Dorpat, 1867; went from there to Königsberg, 1869; returned to Bonn, 1877, and thence was called to Leipzig, 1884, retaining this last professorship till his death. The most notable of his publications (in German) are "Charles V. and the German Protestants in 1545-53," "England in the Early Period of the Reformation," "Studies and Sketches of the History of the Times of the Reformation," and "History of the Catholic Reformation."

Scott, Rev. John W. (Presbyterian), D.D. (Augusta College, 1837), in Washington at the White House, November 26, aged 92. He was graduated from Washington College, 1833; spent a year of study at Yale College; was appointed Professor of Natural Sciences at his Alma Mater, 1834; was called to Miami University, 1838, remaining there till 1845 as professor; meanwhile he had been ordained a minister of the Gospel in 1832, and gave instruction from 1833 in ecclesiastical history in connection with Miami University; assisted in the founding of Farmers' (now Belmont) College, 1845; became head of a female seminary at Oxford; accepted professorship of Natural Sciences at Hanover College, 1860, supplying also the pulpit of Hanover Church; he was afterward engaged as supply in various churches in Ohio and Pennsylvania, and gave aid to various feeble educational institutions. From 1860 to 1869 he was an employee of the United States in the Pension Bureau, resigning that position when his son-in-law was inaugurated President of the United States.

Wordsworth, Right Rev. Charles (Episcopal Church of Scotland), D.C.L. (Oxford, 1853), D.D., (Edinburgh and St. Andrews), Bishop of St. Andrews, Dunkeld, and Dunblane, at Edinburgh, Nov. 5, aged 88. He was graduated from Christ Church, Oxford, B.A., 1830, and M.A., 1834; was ordained deacon, 1834, and priest, 1840; was tutor for several years, during that time giving instruction to Mr. Gladstone and Cardinal Manning; was master of Winchester College, 1835-45; warden of Trinity College, Glenalmond, 1847-54; consecrated bishop, 1853. He was a member of the New Testament Company of Revisers, and has published a number of works of which may be mentioned "Christian Boyhood at a Public School," "On Shakespeare's Knowledge and Use of the Bible," "Outlines of the Christian Ministry," "Discourse on Scottish Church History," and "Public Appeals in Behalf of Christian Liberty."

CALENDAR.

Dec. 28-Jan. 4 Decennial Missionary Conference of India at Bombay.

Jan. 1-8. Week of Prayer. The Council of the Evangelical Alliance has suggested the following programme for the services: Jan. 1, sermons on "The Exalted Saviour's Gifts for Men"; Jan. 2, "Humiliation and Thanksgiving"; Jan. 3, "The Church Universal"; Jan. 4, "Nations and their Rulers"; Jan. 5, "Foreign Missions"; Jan. 6, "Home Missions and the Jews"; Jan. 7, "Families and Schools"; Sunday, Jan. 8, sermons on "The Promised Outpouring," and "The Plain Command."

Feb. 15-18. Sixth Annual Deaconess Conference of the Methodist Episcopal Church at Cincinnati.

Feb. 16-17. Meeting of the Inter-Seminary District Missionary Alliance Convention at New Brunswick, N. J.